Nabb Research Center for Delmarva History and Culture
Salisbury University

Shoreline

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For the Members of the Edward H. Nabb Research Center for Delmarva History and Culture at Salisbury University

Religion on the Eastern Shore

Salisbury University

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Director's Dialogue

from Becky Miller

The original European settlers of the Peninsula were largely Englishmen but were well peppered with Dutch, Germans, French Huguenots, Irish, Portuguese, Scots-Irish, Scots and even Swedes. The English brought ideas and common ideals as well as a common language. They brought their Established Church and its Dissenters. The Dissenters were largely limited to Presbyterians with some Quakers here and there. Much later, came Asbury and Strawbridge and Methodism took seed-flourishing in our region as it did nowhere else. In their religious life, people went to their various places of worship one day a week but spent the rest of their time in close communion with each other. Perhaps in no other section of the colonies did people have more harmonious beginnings with close-knit families, neighborhoods and extended communities.

This *Shoreline* has a noticeable Methodist content which reflects the significant Methodist presence on the Peninsula in the 19th century. Mainly this is because archival records exist which extensively document this group. However, other groups, such as the Puritans of the mid-17th century are known to have populated the area, yet the records supporting their presence are vague and scattered. William Cotton, who is written of in this issue, was succeeded by John Rozier, of whom Jennings Cropper Wise, in his Ye Kingdome of Accawmacke, terms "a non-conformist and more acceptable to the Puritans, who comprised so large an element [of] the population."

Yet how can the Puritan presence be proven? At Nabb our concern is the archival record, which is a portal to the past and a present to the future. We stand as the barrier between the archival records of Delmarva and the total destruction of the past memory.

We think you will particularly enjoy Sylvia Bradley's article on Old School Baptists, which is the most comprehensive writing on the subject we've seen. We are grateful to all of our contributing authors, who bring their special expertise and finesse research to *Shoreline*.

The Peninsula is not just a place, it is a people. Certainly, the happiest hours of an Eastern Shoreman are spent in promoting the culture of the land he loves. Please help the Nabb continue to maintain your archival records, discover and relate the history of the Shore by supporting this year's fundraising event at Water's Edge; see story on p. 18.

NOTE: Source materials for articles are available at the Nabb Research Center.

Submissions

Anyone interested in submitting an article for the upcoming September *Shoreline* newsletter featuring the theme of *Borders and Border Disputes on the Eastern Shore* should send their work to the newsletter editor as follows:

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Salisbury, MD 21801

Or send an e-mail to
rcdhac@salisbury.edu
We also welcome your comments and suggestions.

Hours & Closings

HOURS
Monday, 10 a.m.-9 p.m.
Tuesday-Friday, 10 a.m.-4 p.m.

CLOSINGS
Memorial Day - May 29
Independence Day - July 3-4
Labor Day - September 4

Additional resources:

http://www.oldswedes.org
http://www.barrattschapel.org
http://www.gcah.org/minister.htm
http://www.history.pcusa.org
http://www.swarthmore.edu/library/friends
http://www.haverford.edu/library/special/

On the Cover: Graphic rendering of characthers and artistic concept by James Edward Jensen. Photograph featuring St. Paul taken by Orlando Wooten, Nabb Research Center archives.

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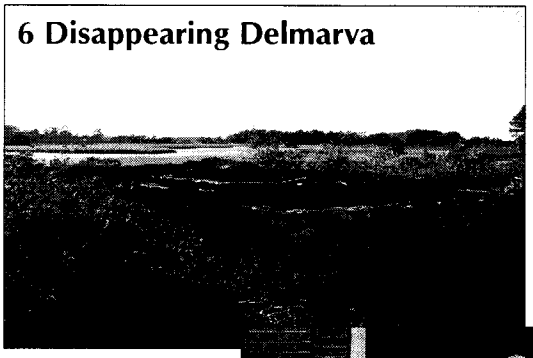

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This issue and back issues of the *Shoreline* may be purchased for $10 each by contacting us at 410-543-6312 or rcdhac@salisbury.edu.

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Jane Elzey's Story of Hardships

Miles-Stevenson Prize-Winning Essay

By Jessica Robinson

The late 17th and early 18th centuries in the American colonies were marked with struggles and hardships. Everyone, despite their social or economic status, had to face and learn to cope with these hardships that emerged in the Colonial era. Jane Elzey is included in this population. Even though she was economically and socially sound, she found herself confronted with early marriages, high infant mortality rates, short life expectancies, family relationships, and the effects of government and economics on the court systems.

Jane Elzey's story of hardships begins with her marriage to a man named John Fisher. In the 17th century love was not a prime concern when considering marriage. Marriage was used as an opportunity to promote social or economic status. The youth of the time were advised to choose a spouse based on grounds of property, religion, and family interest.

It can be assumed that Jane was around the age of 16 when she married John Fisher. During this time in Colonial America, if a woman was not married by the age of 20 to 25, then she was considered an old maid. These early marriages could be the cause for many stressors during the time. Children assumed adult responsibilities at very young ages; they were given work responsibilities often before the age of 7. As a result, Jane's marriage with John Fisher could be considered a financial and social opportunity. Jane needed to be married before she became too old to be a marriage prospect and John Fisher probably wanted the marriage so that he could establish legitimate heirs and acquire any dowry that Jane might have had. However, there is little information about Jane before this marriage, so it is undetermined whether or not she had a sufficient dowry, or if she had any at all.

Fortunately, John Fisher did have a reasonable standing in the Somerset County court system. John was a clerk of the court for many years, which in obvious terms, meant that he was literate and somewhat educated. John was also appointed the responsibility by the courts as guardian to a 6-year-old orphan. John also had the opportunity to buy land. On January 28, 1698, John bought 600 acres of property called *George's Delight* from a man named George Phoebus. John was also given the power of attorney from Richard and Dorothy Spann. This proves that John was a man who could be trusted with other people's possessions. He was respectable and honest.

Jane's marriage with John Fisher probably grew into love over time. Between the years of 1698 and 1706, Jane gave birth to four children: Sarah, John, William and Bartley. Unfortunately, the joys of motherhood were often cut prematurely during the Colonial era due to disease and high infant mortality rates. From the day of birth, the baby must struggle for survival as it combats several life-threatening factors. Sanitation laws were viewed as unnecessary since there was little known about this matter. Tools used during labor were sterilized by the sprinkling of vinegar, and "childhood diseases such as smallpox, influenza, sore throats or other contagious diseases spread as a result of these poor sanitation methods." As a result of these medical dilemmas, Jane lost two of her sons in the same year. William and John both died within three months of each other. The death of a child would affect any mother the same way, despite the culture or era in which she lived. Jane probably experienced some sort of depression, as the trauma of the death of two offspring within months of each other would render any parent into a state of mental defect. However, Jane still had two other children and a husband to take care of.

Unfortunately, Jane could not escape from the hardships in place during the Colonial era for too long. In 1710, only two years after Jane lost her sons, Jane was widowed. This was not uncommon during the 18th century. Half of all marriages during the time were ended because of the death of a spouse before the seventh wedding anniversary. The average life expectancy of a person living in the 17th and 18th centuries was between 40 and 45 years of age.

The death of John Fisher placed added stress and concern on Jane's life. Not only was Jane to support her family, but also she was handed all legal responsibilities that John Fisher held prior to his death. These matters were very difficult for Jane, not only because she was a female, but also because she was illiterate, as she indicates when she simply places a mark on her will as opposed to signing her name. Therefore, it became vital to Jane to quickly remarry. Little time was spent mourning the loss of a spouse. The widow could remarry in as little as four weeks of her spouse's death. Since Jane's financial and legal status was put at risk when John Fisher died, Jane had to quickly find another husband who could support her and her family.

Jane sought refuge in the arms of the much older Arnold Elzey Jr. Only months after John Fisher's death, Jane married for the second time to the honorable Arnold Elzey Jr. Arnold had a recognizable place in the Somerset County court systems. In 1710, the year of his marriage to Jane, Arnold was appointed a Constable for the Monocan Hundred. However, there is no record for Arnold buying land in Somerset County, which means he either inherited land or he benefited from his marriage with Jane as he acquired all lands that Jane received after John Fisher's death.

Jane and Arnold had two children: John and Arnold. However, her marriage with Arnold Elzey Jr. did not last very long. Arnold died in 1715, after only five years of marriage—he was 39 years old when he died. Jane's life was again put into chaos. Once again, Jane had to maintain a household with four children and still struggle with legal obligations that the deceased husbands left her. On November 23, 1717, Jane was brought to court to defend herself against William and Margrett Skirven to repay a debt of 589 pounds of tobacco that Arnold borrowed before his death.

Jane could not even find comfort within her family during these hard times that she was going through. There was an apparent reservation between Arnold's family and Jane. When Arnold's father died in 1716, he did not leave anything in his will for his grandchildren, which were his last male heirs. Instead, he left his goods and his belongings to his daughters and some friends. This was extremely radical in the 18th century. During this time, women were not acknowledged before male members of the family, despite how far one must travel down the family line to find the next male heir. Perhaps Arnold's father resented Jane for taking his son away or maybe he felt that Jane caused Arnold's death. Any conclusion could be drawn from this extremely rare circumstance.

Despite her obvious hardships, Jane did live a comfortable life until the time of her death. The legal ranks of her husbands allowed Jane to climb up the social ladder. When Jane died, she had in her possession three slaves, several livestock and some daily luxuries, such as feather beds and spices. Jane's material life did not compensate for the mental trials she had to face, but they certainly made her troubles slightly less worrisome.

However, when Jane died, she left a major obligation to her second son, John. She left many belongings and valuables to this 9-year old boy. He was given cookware, guns and after the rest of her belongings were sold John would receive the profit. In addition there were the items that he shared with his younger brother that Jane left to them. Jane probably felt that her older children were capable of life on their own and, therefore, left the majority of her belongings to

CONTINUED ON PAGE 7

Mysterious Chesapeake Settlers? Not Any More!

By Margaret Genvert

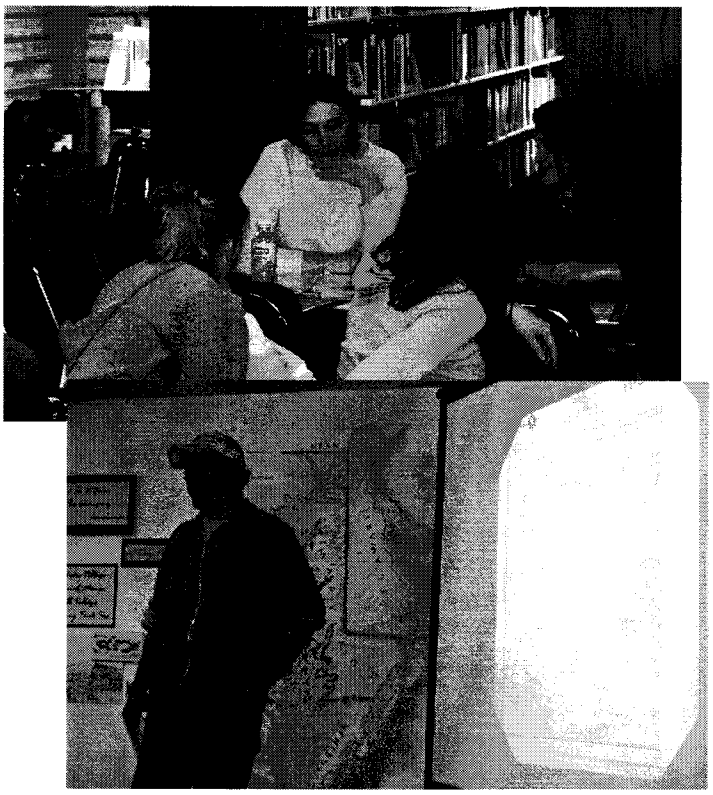
A new way of looking at history came to Salisbury University this past fall semester. Rather than textbooks, lectures and midterm exams, History 215, taught by Margaret Genvert, delved into the daily lives of mysterious Chesapeake settlers and let the documents of the day do the talking.

An early exercise to discover who the "Laughing King" portrayed in a cartoon became a treasure hunt through early Delmarva folklore. Nabb staffers James Jensen and Aaron Horner introduced students to different types of archival materials and the evolution of maps and what they explain, but students got into original documents quickly when assigned a 17th century settler's inventory to analyze and then research in the local court records. The Maryland 1688 Oath of Fidelity to monarchs William and Mary, 18th century slave tax lists and manumission records, court liquor price lists over 70 years, the ledger of the Chesapeake to Barbados brig *Peggy* and crop inventories of Somerset County farmers revealed much about life locally before the American Revolution. Pirates of the Chesapeake made life difficult for many during the war.

Nineteenth century correspondence, diaries, census information and slave schedules, as well as local maps, put a human face on the changes which took place during that century on Delmarva in general and Salisbury specifically. The 20th century was briefly examined through local and national newspapers of the 1920s and '30s and through oral history collected from witnesses to the 1931 Salisbury lynching.

The variety of sources, most of which were primary, as well as a field trip to Poplar Hill Mansion, offered a wealth of new and different information to offset the traditional American History story. Often students, in frustration, felt like they were panning for gold, but the results were frequently a nugget of never-before-noticed early American life–pure gold.

Margaret Genvert was the instructor for History 215 and is a member of the SU History Department.

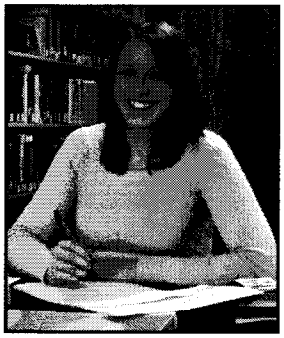


History 215 students researching and presenting material at the Nabb Research Center. Top, Cynthia Anderson, Steph Maglio, front row, Meg Roney, Brianna Czyz; above Bret Denbeck.

***A paper by student Stephanie Maglio,* Mortality Schedules of Somerset County From 1850-1860, *will be featured in the upcoming issue of* Shoreline.**

Welcome

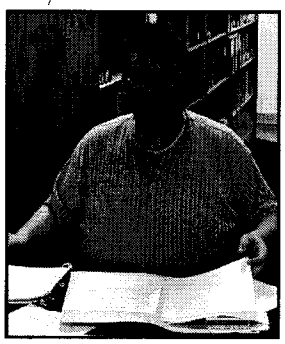
TThe Nabb Center welcomes three new students. History intern Melissa Arch is a history major and senior at Salisbury University. She is particularly interested in early modern European history and hopes to gain valuable research experience at the Center. Her primary focus of study will be Civil War-era documentation.



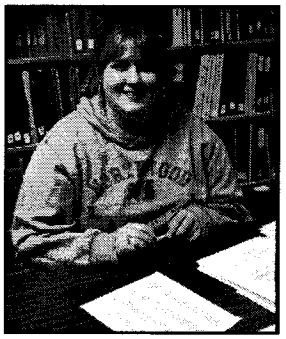
Melissa Arch

English intern Tony Russo is a history major and past contributor to *Shoreline*. He is researching the identity of an African-American woman in a photograph recently donated to the Center and his findings will appear in the September *Shoreline*.

Tony Russo



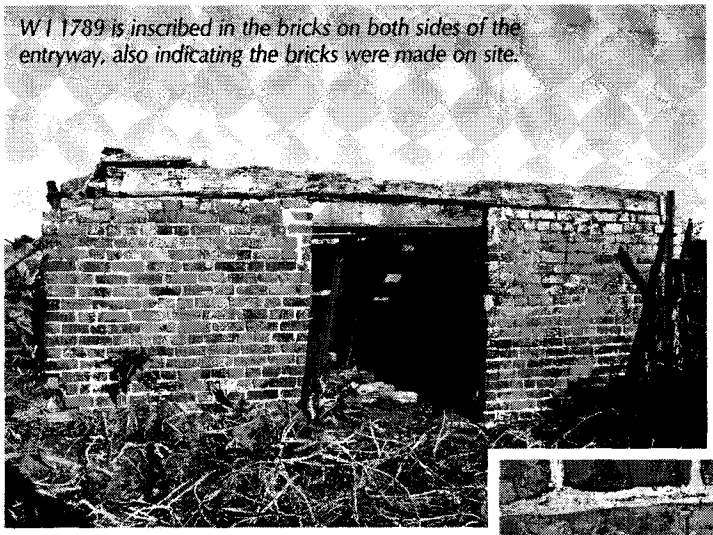
New work studies student Danna Bucy will be at the Nabb Center assisting with daily operations and small tasks.



Danna Bucy

The Brandy House

By T. Aaron Horner and Becky Miller



W I 1789 is inscribed in the bricks on both sides of the entryway, also indicating the bricks were made on site.

There's always something interesting afoot at the Nabb as we are regularly consulted for our historical knowledge and resources. One such telephone call last fall led to the discovery of the brick foundation of a brandy house on the bank of the Great Monie Creek in Somerset County. The property owner had previously consulted an architectural historian who dated the remains 1800-1850 and deemed the structure an outbuilding. The tidbit which caused us to trek to the site to see for ourselves was the existence of what the owner described as "WI" written on a brick. Immediately our pulses quickened as we knew it was "WJ" and that it could only be William Jones of Great Monie.

As seen in the photographs accompanying this article, the initials and the date "1789" are clear. While the dimensions of the structure do not exactly match those of the brandy house on the property of William Jones on the 1798 federal direct tax, it is the closest in measurement to any of the listed outbuildings. On the 1798 Federal Direct Tax William Jones Sr., on property owned by Levin Jones Sr. resided in a dwelling house of wood 36′ x 20′, one story with 11 windows with an addition to the dwelling house of brick 24′ x 16′, one story, two windows; a smokehouse 12′ x 12′; a carriage house 20′ x 10′; a hen house 9′ x 8′; brandy house 25′ x 12′ with brick cellar; and a turkey house 16′ x 8′. In another schedule William Jones Sr. is shown as living on property owned by Levin Jones Sr. being 479 acres of *Rectified Mistake* and one other tract of 11 acres containing a dwelling house of wood, 45′ x 20′, one story, four windows out of repair; a barn 40′ x 20′ with 10-foot sheds all around; two corn houses 20′ x 16′; quarters 28′ x 18′; and quarters 16′ x 16′—in all 490 acres. It was not unusual for there to be more than one dwelling house on a plantation. In the Jones' case, William would have built his own home around the birth of his first child in 1755, while his widowed mother resided in the original dwelling house.

While we knew the property was owned by William Jones of Great Monie, we conducted a traditional document-based title search on the property, which not only verified the ownership of the land using the technological tools of GPS and computerized mapping, but also confirmed in our minds that we had correctly identified the structure as the brandy house. In the 1816 deed where Jane Holbrook disposed of part of *Rectified Mistake*, "the landing of Mr. Holbrook on great Monie creek" was given as a boundary. At low tide, remnants of this landing (dock) can still be seen. The presence of a landing evidences that the Jones family had a place to load their kegs of spirits.

At the July 20, 1747, viewing and appraisal of the estate of the orphan William Jones, there was "One Dwelling house Stack Chimneys of Brick old and Leakey One Kitchen with one Brick Chimney Old and Leakey One 30 foot Barn~ plank floore half Over Leakey One Old Tabacco house one small House 8 ffoot Square New Small Loggd House new ffive Small out houses Old and Leakey One good you[ng] Apple Orchard 110 Trees one old Apple Orchard 92 Trees some what Decayed One peach Orchard 55 trees one Do 31 Trees 2487 pannells of ffence Greatest part in good Order." As was typical of the time, there were orchards and the Jones' orchards were sizeable.

The title search was fraught with problems, not the least of which was the misnomer of the tract being referenced as *Covington's Conclusion* when it actually lies on the parent tract *Coxes Mistake* which was later resurveyed in 1734 into *Jenkins Mistake* (the original surveyor was Francis Jenkins who had parts of the tract lying in the creek) and yet later resurveyed in 1795 into *Rectified Mistake*. The tract was first erroneously labeled when Littleton Harris purchased the tract in 1835 from the trustee of Samuel Holbrook's estate. The confusion apparently came about because persons unfamiliar with the land holdings assumed the name of the tract. Levin Jones, son of William, in 1798 had been deeded by his father all of *Rectified Mistake* and subsequently in 1801 Levin and his brother-in-law John Leatherbury purchased *Covington's Conclusion* from the Gale heirs. Through the sale of the

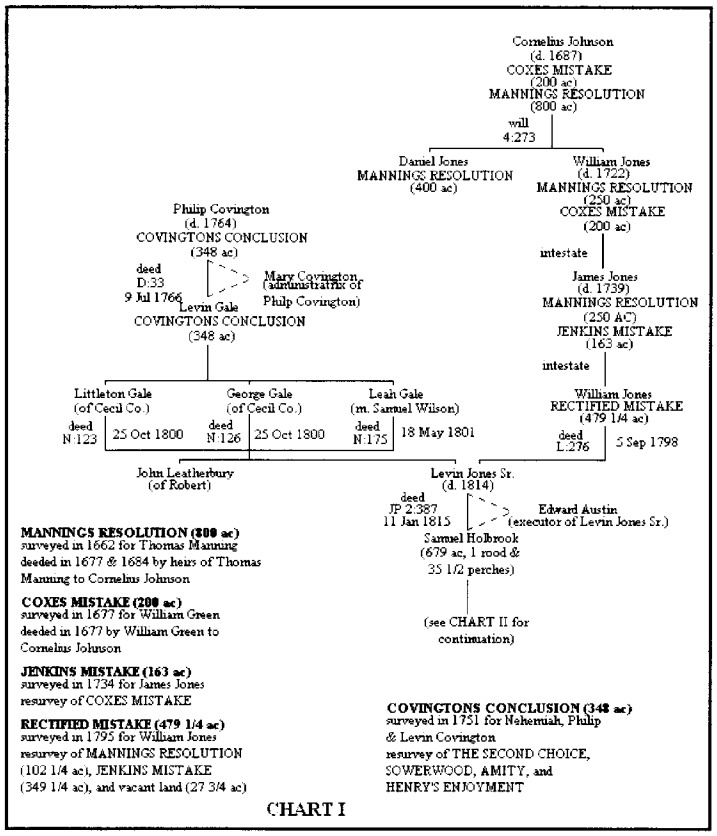
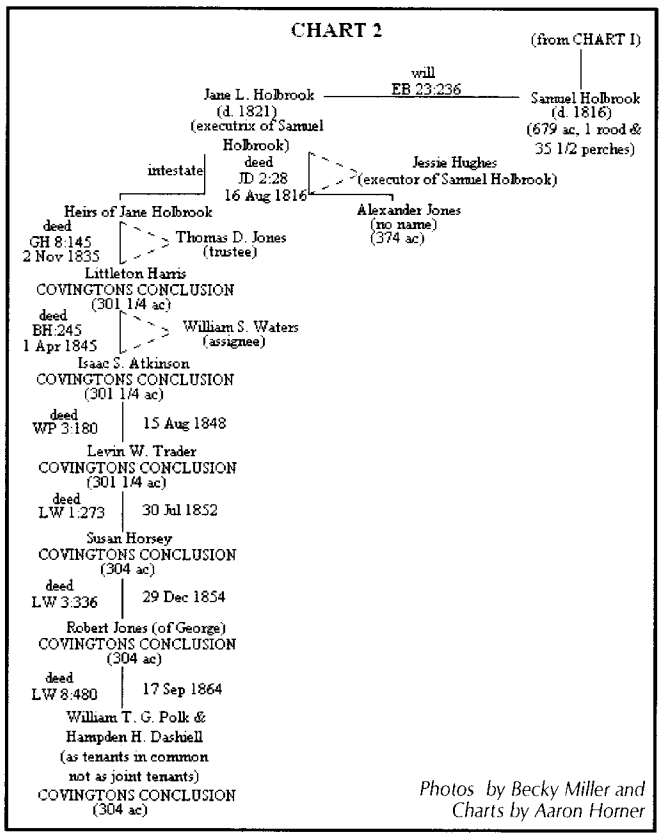


CHART I



Photos by Becky Miller and Charts by Aaron Horner

tract in 1815 to Samuel Holbrook, Holbrook's death the following year and then the intestacy of Holbrook's widow Jane in 1821, with the disposition of the Holbrook lands being decided in Chancery Court in 1835, mistakes were made. More turbulent times for the ownership of the land ensued throughout the 19th century as Littleton Harris became bankrupt and the tract changed hands every few years to persons who did not reside there, until finally in 1864 Robert Jones of George and his wife sold to William T.G. Polk and Hampden H. Dashiell 304 acres of *Covington's Conclusion* for $4,250. Polk and Dashiell are shown as the owners on the 1877 Atlas.

So who was William Jones? He was no one in particular, but we can say he was a typical prosperous farmer of post-Revolutionary Somerset County and a fourth generation Somerset Countian, being a greatgrandson of William Jones (c. 1626-1690). The total value of his inventoried estate was $3,545.45. Indications of what was stored in the brandy house are these items from the inventory: a cider mill, 6 gallons of port wine, 140 gallons of apple brandy, 19 60-gallon casks, barrels and 15-gallon keg, six three-gallon stone jugs, cider casks, 20 gallons of vinegar, a corkscrew. Items of material culture showing wealth were silver spoons and teaspoons, 22 large queens[ware] china plates as well as other items of queensware, decanters, tea and coffee pots, silver shoe and knee buckles, a damask table cloth, Windsor arm chairs and other items of descriptive furniture. Born about 1731, he was the eldest son of James Jones (1696-1739) and Mary (c. 1713-1786). James Jones' widow, left with four small children, viz., William, Levin, Sarah and Matthias, remarried by 1741 to her late husband's first cousin, Mitchell Jones, who died in 1749 leaving Mary again in a widowed state with another set of minor children.

How many outbuildings have crumbled and been destroyed? We are fortunate to have been able to document the remains of the only known brandy house in Somerset County and to tell its tale.

T. Aaron Horner, Nabb Center research assistant and SU alum, specializes in both geography and history with an interest in the Eastern Shore. Rebecca Miller is the director of Nabb Research Center.

CONTINUED FROM PAGE 4

Jane Elzey's Story of Hardships

her younger offspring. It can be determined that Jane expected John to take care of his younger brother, Arnold. John was 9-years old, not quite old enough to live on his own, but he was certainly capable of assuming adult responsibilities. Surely Jane's motherly instincts proved to be successful, as both of the boys assumed roles in the court system later in life.

Like many colonists, Jane Elzey led a life of hardships and struggles. Jane out lived two husbands and two sons during her lifetime. These losses were not made any easier when her family no longer recognized Jane and her children. The legal system did not make these hardships any easier for Jane, either. She had to worry about these matters while still trying to maintain a household of several children. By the time of her death, Jane had experienced the early marriages, high infant mortality rates, short life expectancies, family relationships and the court systems first hand. All of these factors made Jane Elzey a strong individual who was not a stranger to social and economic issues. I would like to think that she would have been able to recover from her losses and carried out the rest of her life with joy and happiness. Unfortunately, due to the circumstances and the troubles that she was faced with, I think that Jane spent the majority of her life in dismay, simply because of all of the hardships and struggles with which she was forced to cope.

Jessica Robinson is a Salisbury University junior majoring in history/secondary education. She is active in both the Wicomico Mentoring Project and Wicomico Board of Education Family Center and is the recipient of the Miles-Stevenson Research Prize.

Religion on the Eastern Shore

The Somerset Address of Loyalty To William and Mary

By John F. Polk, Ph.D.

One of the most notable documents from Somerset County's early history was the Address of Loyalty to King William and Queen Mary, signed by 238 of Somerset's leading citizens on November 13, 1689.

This document was provoked by the Maryland Revolution of 1689, which was itself triggered by the ascent of William and Mary to the throne of England in the previous year. The purpose of the address was to show solidarity and support for the new monarchs and, more importantly in the Maryland context, with the Protestant leaders who had just taken charge of the Proprietary government at St. Mary's. The Maryland Revolution was an essentially bloodless coup d'etat in which the Provincial authorities were overthrown by a Protestant faction known as the "Associators" who had long harbored resentment to the domination of the Maryland Council by the Catholic inner circle of Lord Baltimore. This occurred in July 1689 and was led principally by John Coode and Kenelm Cheseldyne of St. Mary's County.

Maryland has frequently been characterized as a Catholic colony because the Calvert family, the Proprietors of Maryland, were Catholic, but in practice the colony was tolerant of all Christian religions, and the majority of the population in most counties, especially Somerset, was not Catholic. Only a few were predominantly Catholic–St. Mary's and Calvert counties, and possibly Cecil, among them. As far as the practice of religion in Maryland was concerned local populations were free to do as they chose. This was a pragmatic accommodation by the Calverts who could not push their own faith on the colony because of their precarious situation back in England, where the establishment (Anglican) church controlled the Court. The Calverts were in fact under constant challenge to explain their ineffectiveness in administering the official establishment religion in their colony. The Act of Tolerance enacted by the Maryland Assembly in 1659, of which we may be justly proud, was largely a product of this tension between the Catholic faith of the Proprietors and the reality of the Protestant character, both establishment and non-conformist, of the population.

Some of the Protestant members of the Maryland upper class were resentful of Lord Baltimore's appointments of his Catholic associates to the key positions of power–i.e. cronyism as we might now call it. As long as Lord Baltimore was on the scene in Maryland, and the Stuart family was in power in England, there was little that the Protestants could do about this, but they were not happy with it. In 1689, however, things were different. The Stuart King, and Catholic sympathizer, James II, and his infant son, James III, had been forced to leave the country in what the English call the Glorious Revolution. William of Orange, a Calvinist and husband of James II's daughter Mary, was invited by Parliament to become the king of England, with Mary as queen. While this was happening, Charles Calvert, the current Lord Baltimore, was back in England fighting his battles against the Penns and other enemies in the Court. It was an opportune moment for Cheseldyne and Coode to take power, and they did. They did so simply by taking control of the government facilities and records in St. Mary's by force of arms. There was no actual struggle or serious resistance, and there were no casualties.

Although the Associators' initial step was an easy success, they faced a critical problem–establishing their legitimacy as leaders of the Province in the eyes of the new royal powers in England. They had taken a large gamble by seizing power and could well be regarded as traitors to legitimate authority, for which the ancient penalty was to be hanged, drawn and quartered–not a pleasant prospect. The key to their position was to justify their actions as having been done on behalf of the new king and queen to ensure that they were recognized as the legitimate monarchs of the kingdom in the face of "Papist" opposition. It was therefore an urgent matter for the Associators to demonstrate that they were accepted by the general populace and local authorities in the counties as the proper and acknowledged leaders of Maryland under the new Protestant regime in England.

To do this the first step was to call an assembly at St. Mary's and have the county representatives acknowledge them as legitimate authorities. This was done in August-September, but to ensure a favorable outcome no "Papists" were allowed to represent their respective counties. Catholics were also relieved from official positions in the counties. This was not an issue in Somerset where there were essentially no Catholics. The county was represented at the council by Francis Jenckins and by three others whose names were not recorded.

A second step was to have the counties demonstrate their acceptance of the new Protestant monarchs in England, and by inference the new Protestant powers in St. Mary's, through the documents that we now refer to as the Addresses of Loyalty. All counties were asked to do this, but not all did, notably those with predominantly Catholic populations and authorities. The documents that resulted were sent back to St. Mary's, combined and dispatched to London where they could be presented to the Royal Court and hopefully win the case for those who had seized power in Maryland.

The language in all of the documents is very similar and was probably prescribed by the Associators. The key assertion which they make is to defend "the Protestant Religion and your Majesty's title and interest against the French and other Papists that oppose and trouble us in soe good and just a cause ...," in return for which they fervently desired that the king would secure "our Religion lives and liberty under Protestant Governors and Government."

The period that followed was one of intense tension back in the province as they awaited word of how news of the insurrection was received by the king. No doubt Charles Calvert was at the same time marshalling all the forces at his disposal to reverse this usurpation of his proprietorship and have the Associators declared outlaws. It was not until the arrival of a new governor in 1692, Lionel Copley, appointed by the king, that it became fully clear that Lord Baltimore was permanently removed as proprietor and Maryland had become, for the time being, a royal colony. (The next Lord Baltimore was reinstated in 1715, but by this time the Calverts had renounced their Catholic faith.)

The original Address of Loyalty documents from the various counties are not in the Maryland Archives. They are found in the British Public Records Office at Kew, where all of the records of the British Colonial Office are found. I was fortunate to be in London a couple of years ago and visited the PRO specifically to see Somerset's document first hand. Unfortunately, what is on file is not the actual original but a contemporary transcription of it. Some of the other counties' documents archived at Kew are the actual originals on which the individual subscribers' personal signatures will be found. It was a common practice back then to send duplicate copies of important documents back to England on separate ships, in case one should be lost. In the case of Somerset's document, it is the transcript rather than the original that ended up on file, for what reasons we do not know.

A good account of the *Maryland Revolution is found in Maryland's Revolution of Government, 1689-1692* by Lois Green Carr and David William Jordan, Cornell University Press, 1974.

John Fleming Polk of Havre de Grace, MD, is an accomplished author, genealogist and historian.

The Address of Loyalty

To the King and Queen most Ex't Maj'ty ~ Wee your Majesty's subjects in the County of Somersett and Province of Maryland being refreshed and encouraged by your Majestys great and prosperous undertakings, and by your late gracious letter to those of this Province, do cast ourselves at your Majesty's feet humbly desiring and hopefully expecting the continuance of your Maj'tys care of us, as our Case and Circumstance doe or may require, in the confidence whereof wee resolve to continue (by the Grace of God) in the Profession and defence of the Protestant religion and your Majesty's Title and interest against the French and other Papists that oppose and trouble us in soe just and good a cause not doubting but your Majestys wisdom and clemency will afford unto us all needful suitable Aid and Protection for securing our lives and liberty under Protestant Governors and Government, and for enabling us to defend ourselves against all Invaders. Thus praying for your Majestys long and happy Reigne over us. Wee know ourselves to bee (with due Reverence and sincerity) your Majestys Loyall Obedient and humble Subjects.

Methodist Division on the Eastern Shore of Virginia

By Kirk Mariner

In the decades before the outbreak of the Civil War, three of the nation's largest Protestant denominations divided over the issue of slavery: Presbyterians in 1837, Methodists in 1844 and Baptists in 1845. To many in both North and South, denominational division seemed a sure prediction that the nation itself was certain to divide over slavery. Observed Abraham Lincoln in 1858, "The churches have split, and the society will follow their example before long."

Had he known of them, Lincoln might well have bolstered his prediction by citing recent events among the Methodists of Virginia's Eastern Shore. Indeed, it is not impossible that Lincoln did know about the Eastern Shore's troubles, for the division of Methodism in Accomack and Northampton counties was attended with such disruption, even violence, that local events were frequently reported in newspapers that enjoyed a national readership.

In 1844 American Methodism, hopelessly deadlocked over slavery, split into two denominations of virtually equal size: the Methodist Episcopal Church, the "northern" church, often abbreviated "M.E.," and the Methodist Episcopal Church, South, the southern or 'M.E.South" church. At that time the Eastern Shore of Virginia was, as it still is, predominantly Methodist. In 1844 fully 10 percent of the Shore's 25,000 inhabitants were active in one of the 20 congregations that comprised the Shore's two Methodist "circuits." More than a third of these Methodists were African-American. The preachers ("circuit-riders") were assigned from the Philadelphia Annual Conference (M.E.). There were also two small congregations of the Methodist Protestant Church (M.P.), a completely different denomination. All other denominations combined could muster only 13 congregations in the two counties.

The Civil War itself was a time of tremendous disruption and confusion for all the churches of the Shore, Methodist and otherwise, made even more complex by political upheaval and the presence of an occupying army that exercised the authority to declare churches opened and closed. It is a complicated story, not briefly told, but at its center is the independent Convention of Accomack, the little "denomination" which both embodied and kept alive the pro-slavery, anti-secession impulse dating from the two decades before the war. The war, as it progressed, even further confused and polarized positions both religious and political, and by the time it dissolved on April 18, 1866, the Convention had itself split, some of its churches to reunite with the northern church, others with the southern.

By war's end the strongest denomination on the Eastern Shore of Virginia was no longer the Methodist Episcopal Church but the Methodist Episcopal Church, South, with 17 congregations. The once dominant M.E. Church was reduced to only three churches–Cokesbury, Ayres Chapel and Tangier (which, cut off from the Shore by Union blockade, languished during the war and was never functionally a part of the independent Convention)–plus two empty buildings in Hadlock and Modest Town. The Methodist Protestant Church still had only four congregations in the two counties. Nor were the divisions over, for though all three denominations would prosper and expand during the last decades of the 19th century, at war's end the greatest and deepest division among them was still to come: the withdrawal of African-American Methodists to form their own congregations, which began in 1866.

The division of 1844 was officially healed in 1939, when the Methodist Episcopal Church, the Methodist Episcopal Church, South, and the Methodist Protestant Church merged to form the Methodist Church. That new denomination merged yet again in 1968 to form today's United Methodist Church.

But the divisive legacy of the pre-Civil War troubles lingered among the Methodists for many years, and there are still visible signs of it across the Shore. In Onancock there stands today not one but two Methodist church buildings, each one on the main street just a few blocks from the other. Cokesbury, the older, was the "northern" church which reunited with the Methodist Episcopal Church after the dissolution of the Convention of Accomack. Market Street, the younger, was the "southern" church whose origins lay in Bascom's Chapel, founded in 1850. For more than a hundred years, and even after "merger" in 1939, these two churches remained steadfastly distinct and separate, unwilling to affiliate even as the older and smaller of them declined and struggled to survive.

Today, more than a century and a half after the time of troubles, Cokesbury and Market Street are at last one, but only because Cokesbury dosed in 1995, and its historic building became a part of the property and program of its younger rival.

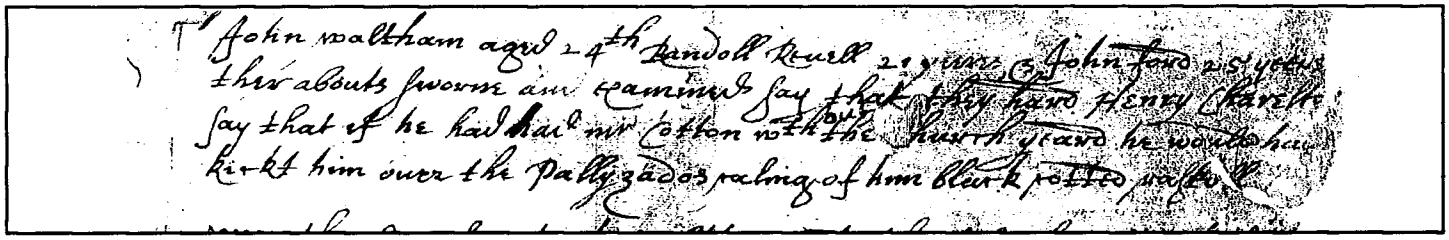
But Onancock still has two Methodist churches, for on the eastern end of town stands Bethel African Methodist Episcopal Church, an African-American congregation founded in 1868. The divisions of the mid-century live on.

Kirk Mariner, a retired minister in the United Methodist Church, is the author of seven books about his native Eastern Shore, including *Revival's Children: A Religious History of Virginia's Eastern Shore.*

What was the first Bible that was brought to America?
The King James Version? NO!
The landing at Jamestown (Named after King James) was in 1607. The King James Version of the Bible (Authorized and Named after King James) was not published until 1611 and revised in 1615. It probably did not arrive on our shores until between 1616 or later. The original printing was a large volume and only went to select individuals, churches and institutions. It is believed to have been a number of years before production became great enough to arrive in America. The Bible that came to Jamestown with John Smith and the settlers of the first settlement was most likely the Geneva Bible published in 1560 and the first Bible to have its text divided into verses.

The Footprint of William Cotton On the Eastern Shore

By Katherine E. Bird



According to the traditions and beliefs of the Egyptians and Native Americans, as long as a person's name remains among the living in some form it will never be extinct. And so it is with a man such as William Cotton, dead for over 350 years, yet at this time continuing to be researched, discussed and written about in numerous university studies. While only in America for a brief time—probably no more than 15 years—his influence and reputation as a minister, along with his connections to some of the more influential families of the early settlements of the lower Eastern Shore, make him a person worthy of note. An attempt will be made in this narrative to reconstruct a mural of this life through legal documents and court records, as well as some contributions by those who have thoroughly researched this place and period. Hopefully, a clearer image of William Cotton will emerge and contribute to the overall picture of the lives on the Eastern Shore of Virginia in the early Colonial period.

William Cotton's early life and the exact circumstances of his appearance in the New World are somewhat of a mystery. Various researchers have placed his birthdate from 1599 to 1610. Many list his father as Andrew Cotton, although there is little substantiation behind this name. William Cotton's will named Joane Cotton as his mother and his former home as Bunbury, Cheshire, England. The Bunbury parish register lists a William Cotton as being baptized March 18, 1609/10, son of Jeffry (or Jeffray) Cotton. Other children of Jeffry and Joane were Peter (b. 1607), John (b. 1613), Elizabeth (b. 1615, died in infancy), Elizabeth (b. 1616/17) and Richard (b. 1622). Jeffry Cotton was recorded as "a poor man of the parish" at his burial on December 28, 1622 in Bunbury, and Joane a "poor woman of the parish" at her burial in Bunbury on March 23, 1642/43.

With parents considered "poor," and having five siblings, it is difficult to know for certain how William Cotton received his education for the ministry. While he may have been tutored, it is also possible he had a sponsor who saw promise in him and sent him to further his education at one of the universities. There is a promising record from Cambridge University of a William Cotton who matriculated "sizar" from St. John's College at Michaelmas (one of three terms) in 1627. This could be the same William Cotton, as he would have been 18, and many graduates were as young as 16. Also, the rank of "sizar" was the lowest, or third, of three ranks. A "sizar" performed many menial services at this time, probably not something done by the students of wealthier families.

If the 1627 graduation date is used, William Cotton immigrated to America no earlier than 1627 and no later than 1632. He was not on the list of persons residing on the Eastern Shore in 1624/5, but by 1632 he was the minister when the monthly court was formed. An exact year of immigration cannot be determined at this time, as he does not appear in any of the transcribed ships records or lists during this period. However, it is quite possible that William Cotton landed in New England or James City and was called to become the second minister of the church formed within the palisades of a fort located in the vicinity of King's and Cherrystone creeks. The first minister, Francis Bolton (or Boulton), began his work sometime around 1624 and was still mentioned as cleric in 1630. While the reason for replacement is unknown, a possible conclusion may be drawn that the young Reverend William Cotton was called to replace an older or ill Frances Bolton. There are some clues that Bolton may have wished to spend his later years in a more "civilized" region, such as James City or points south. This was also a period of unrest in England which made it difficult to find proper Anglican rectors for churches in America. Many of the local ministers came from the ranks of the Puritan dissenters. With the Cotton name associated with some of the Puritan elements and reports that William Cotton had the "character of 'of a stern Puritan' and the 'career ... [that] smacks of New England ...,'" Cotton may have found the opportunity to take the place of an Anglican minister with an established work, in a somewhat remote area, most welcome.

If Reverend William Cotton thought the road would be easy as an Anglican minister living off the "tithes" taxed to the inhabitants of the region, he was mistaken. It is obvious that there were many, who for whatever reasons, refused to pay their tithes. In the three years between 1634 and 1637, Reverend Cotton brought no less than six lawsuits against individuals for not paying tithes and several more for payment for services, such as funerals. It is interesting to note that the amounts Cotton sued for were rarely more than 100 pounds of tobacco, while other lawsuits for debts at the time often exceeded 10 times that amount. It seemed that either Cotton had to scrape for every penny or that he was somewhat petty in suing for these small amounts. In addition, Rev. Cotton had to sue to appoint vestrymen and to have a parsonage built. While it is possible that in theology, Cotton was not a whole-hearted Anglican, he did insist on the mechanics of the support of the denomination.

Although there were many lawsuits brought against those who would not do their part in sustaining the livelihood of the minister, during the same period, very few cases of a moral nature were brought before the court by the minister. While Rev. Cotton appeared in the transcripts several times as a witness to a business transaction or giving a deposition, the court records give the impression that he did not spend a great deal of time trying to discipline his congregation through the judicial system. Rev. Cotton had Thomas Allen fined for swearing in 1634, and on a somewhat humorous note to the reader, Cotton had Henry Charlton brought before the court for slander. Charlton was heard by witnesses calling Rev. Cotton a "black-cotted rascal" and wished he could kick him over the "pallyzados" (palisades). In this case, Charlton was sentenced to spend three sabbath days in stocks, publicly asking for Rev. Cotton's forgiveness. One other clue as to the feelings of the people toward their minister was the absence of reference to him when crises occurred. Few felt kindly enough toward him to remember him in their wills or stand by him when he had to go to court to settle a matter. From the frequency of the cases and the tone of the language, it would seem William Cotton was perceived as a minister going through the motions of his job, who was not a very popular person.

William Cotton's life took a substantial turn in 1637. At some point

before July of that year, he married the daughter of one of the most prominent families of the region. Ann Graves was the daughter of Captain Thomas Graves, one of the original settlers of the area and a noted Colonial leader. William took his bride, along with five other individuals, and declared a total of seven immigrants for the purpose of obtaining the head rights to 350 acres of land, recorded July 10, 1637. Besides Cotton and his wife, a Richard Hill, Eleanor Hill, Edward Esson and two negroes were listed. The new home of Rev. William Cotton and his wife was located north of the King's and Cherrystone creeks area in the region of Hungar's Creek, near to that of William Stone, another influential settler, who later became the governor. Stone had married Verlinda Graves, Ann's sister, making another connection in the family.

William Cotton patented another 300 acres of land February 20, 1638. On this list, he claimed a Henry Pace, John Hayworth, Elizabeth Harris and the negroes, Domingo and Saconyo (which could have been a variant spelling of Samson or Sambo). It was likely that these were the same two negroes mentioned in his first land patent, though unnamed at that time. The land was located along the main creek of Hungars, near the land of William Andrews.

Reverend William Cotton named his new plantation Bunbury after his home in England. As more people moved to the area around Hungar's Creek, Reverend Cotton was asked to be a regular part of services there. He did agree to preach there once a month in 1639. He also performed the other tasks of funeral services and giving depositions when needed. The plantation apparently did well enough to be a financial support to William and Ann since after the land patents there were no other suits filed for delinquent tithes or other demands for provision. In his will he requested that his debts be paid but had the confidence that there would be enough left over to leave the plantation, servants and livestock to the family.

Sadly, William Cotton did not live long after finally achieving what most colonists wished for–their own land, a family and a somewhat comfortable living. Cotton wrote his will in August 1640, being "weak in body" (ill and not expecting to recover). In addition to information mentioned earlier in this work, it appears that Cotton had two children who died in infancy, since he requested to be buried next to them. He also referred to his "yet unborn" son or daughter. It is altogether possible that he died before his daughter Verlinda was born. At the very least, he died while she was an infant, since by 1642, Ann had remarried.

While Ann's marriage to Reverend William Cotton seemed a satisfactory one, her subsequent marriage to Nathaniel Eaton did not turn out as well. He replaced Cotton as rector of Hungar's Parish, but his past dealings in Massachusetts should have sent up red flags for both his potential public service and private life. He apparently left New England under a cloud of debt and accusations of ill treatment of family, students and co-workers. Eaton lost little time in laying claim to the Cotton plantation by virtue of his marriage to Ann and selling off 350 acres to John Holloway on October 7, 1642. Eaton then reportedly deserted Ann and their two sons, Samuel and Nathaniel, and returned to England in 1647. He died in debt there in 1674.

Apparently Ann Graves Cotton Eaton assumed Nathaniel Eaton had died, because by 1657 she had married Reverend Francis Doughy. He also had Puritan leanings and succeeded John Rozier, who had taken Eaton's place in 1644. Interestingly, shortly before their marriage, Doughty issued a notice that he would not claim any of Ann's estate. Ann apparently had learned her lesson. The couple moved to Charles County, MD, where Ann Graves Cotton Eaton Doughty died March 2, 1682/83.

William and Ann's daughter Verlinda, born shortly before or just after her father's death in 1640/41, married Thomas Burdett September 1, 1658. The Burdett name was another prominent one on the Eastern Shore. Thomas' father, William Burdett, owned a sizeable amount of land, was a respected businessman and was part of the court. Thomas was his only biological child. Thomas and Verlinda had four children: Elizabeth, who married John Hamilton and later Richard Chandler; Frances, who possibly married a Col. Charles Ashton; Parthenia, who apparently was unmarried; and Sarah, who married Gerard Fowke Jr.

Thomas Burdett died sometime before March 2, 1667/8, and Verlinda married Richard Boughton sometime after June 24, 1668. They also had four children: Samuel, who did not appear to marry; Verlinda, who also appeared to remain unmarried; Katherine, who married a Benony Thomas; and Mary, of whom nothing further could be found. Verlinda and Richard Boughton moved to Charles County, MD, where Boughton held various jobs and offices in the government. Verlinda Cotton Burdett Boughton died in 1683.

Reverend William Cotton could have potentially been just another name on a list of people born in poor circumstances who lived a relatively short life during a time when living was difficult. But somehow he obtained a good education, immigrated to America, took advantage of opportunities presented to him and made an impression on the society of his day. He tenaciously fought to get what was owed to him, married well, obtained land near influential neighbors and finally realized what many would call the "American dream"–his own plantation, a somewhat respected profession, a family and relative financial freedom. The fact that he did not live long after achieving the dream would seem to be the only deep disappointment for William Cotton. His family intersected with some of the great names of that time and his daughter produced offspring that continued the family line to this day. Truly the footprint left by William Cotton on the Eastern Shore is a large and lasting one.

Kathy Bird is a former graduate student of Salisbury University.

SU and the Peninsula Annual Conference
(The Methodist Church)

Official Journal 1940
From the collection given by Charles E. Covington Sr. S.T.M. (2002)

Daily Proceedings
Official Journal

First Session–Tuesday Morning

Opening:–The members of the former Wilmington Annual Conference of the Methodist Episcopal Church, together with a portion of the former Maryland Annual Conference of the Methodist Protestant Church, and a portion of the members of the former Baltimore and Virginia Conferences of the Methodist Episcopal Church South, met in the State Teachers College in Salisbury, Maryland, on Tuesday, October 31, 1939, at 10:45 o'clock for the purpose of organizing an Annual Conference of the Methodist Church, tentatively known as the Peninsula Annual Conference.

Religion on the Eastern Shore

Catholics on the Eastern Shore of Maryland

By Reverend Thomas J. Peterman

There are eight counties of Maryland on the Eastern Shore of the Chesapeake Bay. This article presents the history of Catholicism there up to the founding of the Diocese of Wilmington in 1868

The first European to make landfall on what is now the Eastern Shore of Maryland was Verrazano, who in 1524 dropped anchor in Sinepuxent Bay and marched eight miles into what is now Worcester County. In 1564 Menendez de Aviles, Spanish governor of Florida, sailed into what is now Chesapeake Bay and named it Bahia De Madre de Dios. Twenty-four years later Vincente Gonzales entered the Bay and sailed as far as the mouth of the Susquehanna River. When a map was published in Frankfort, Germany, in 1590, the Indian name Chesepioc prevailed over the Spanish name for the Bay.

Shortly after the Calvert Colony was founded in 1634, Giles Brent was sent as commander to Kent Island, where in 1640 he built Fort Kent Manor. Father John Gravenor, a Jesuit, celebrated Mass there in an Indian hut as early as 1635. Margaret Brent, Giles' sister, owned 1,000 acres on Kent Island by 1640. When the Puritans from Virginia encroached on the Maryland government in 1645, under Richard Ingle, Giles was captured and sent back to England in chains. Margaret Brent was compelled to hide out while Ingle plundered her farm, livestock and goods. Margaret Brent, an attorney for the Calverts, brought lawsuits against several prejudiced persons. In a disposition made at one court session, it was alleged that Edward Comins did "go up into Brent's loft and throw down the books, saying 'Burn the Papist Devils' or words to that effect." In an action for which she is best known, Margaret Brent requested from Governor Greene and his council a vote in the Maryland Assembly. The request was denied, but Margaret from that action earned her the title "America's First Woman Suffragist." Her name appears 124 times in the Testimentary Records of the Provincial Court from 1642 to 1650. She is the most famous woman in early Maryland annals.

After the downfall of the Puritan Commonwealth in 1660, Philip Calvert, described as "a rigid Papist," was appointed chancellor of the colony. He was granted land on the southernmost tip of Talbot County now called Chancellor's Point, where he grew a large crop of tobacco. He also was granted land where the Bohemia River connects with the Elk River. He planned a large port town there which never developed, but it is still called Towne Point today. Other tracts granted to Philip Calvert were Hazelmore and The Grove or Grove Point near Cecilton in Cecil County.

In 1659 Augustine Herman was granted 4,000 acres which he named Bohemia Manor. Herman met George Hack in New York, and the two operated there one of the largest tobacco houses in America. Herman was not Catholic, but George Hack was baptized Catholic in the Cologne Cathedral. They married sisters and when Herman moved to Maryland, Hack settled opposite Bohemia Manor across the river at what is now known as Hack's Point.

By 1662 the Wye River Basin had become a safe haven for the largest and most flourishing Catholic population on the Eastern Shore at that time. The chapel at Wye is considered primarily the work of architect Peter Sayer. It was built on a tract called Morgan-St. Michael's, near the home of Peter and Frances (Morgan) Sayer. Peter Sayer was a Catholic gentleman whose father William had come over on the *Ark and Dove* in 1634. Peter had been educated in Paris by the English Benedictines. He remained until his death a close friend and confidante of the Calverts. In 1675 he married Frances Morgan and built around that time the first structure dedicated exclusively to Catholic worship on the Delmarva peninsula. The Peter Sayer chalice is displayed now with other Recusant chalices in the Jesuit archives at Georgetown University.

Charles Blake, a nephew of Peter Sayer, was also educated by the Benedictine monks in Paris. He lived first with his uncle until he married Henrietta Maria Lloyd II and reared a family at Blakeford, referred to by the Jesuits as "Blakes on Chester," where Mass was offered in a chapel room fro several generations. His son John Sayer Blake I lived at Sportsman's Hall, referred to by the Jesuits as "Blakes on Wye." Another son, Philemon Charles Blake I, continued to live at Blakeford. John Sayer Blake's daughter Mary wed Conrad Wederstrandt and lived in Queen Anne County near Queenstown at "Bennetts Regulation," referred to by the Jesuits as "Blakes on Corsica." Their son Philemon was the second student to enroll at Georgetown College.

When the Maryland government had been threatened by the Puritans from Virginia, Richard Bennett, the governor of Virginia had stood by the Calverts and as a reward had been given large land grants on the Wye River. His son married Henrietta Maria Neale, a Catholic, and settled there, having first a daughter Susanna Maria in 1665. His wife was expecting a second child when he drowned at age 35. The son was named Richard Bennett III. Widowed at 21, Henrietta Maria in 1669 married Philemon Lloyd and became Madam Lloyd of Wye. They had three sons and six daughters. Philemon died at age 39, and Henrietta lived on a dozen more years. Her background, wealth and beauty dazzled those who might otherwise have snubbed her for her open espousal of Catholicism. The Catholic church built at Wye is often referred to as "Madam Lloyd's Chapel." Father Nicholas Gulick was resident priest there till the chapel was closed in 1689. In her will Henrietta Maria Neale Bennett Lloyd left 300 acres near the chapel. "She threw over the Roman Catholic priests the protection of her long social standing in Maryland on both shores. No archbishop could have been more of a stay and prop for Roman Catholicism than this estimable woman." Henrietta Maria is credited with a share in the establishment and maintenance of the chapel. She was 28 years old when the chapel was built in 1675 at "Chapel Cove." It was the only Catholic church structure on the entire Eastern Shore during the years of its existence.

In Somerset County there was no chapel nor were Catholics regularly visited by the Jesuit missionaries. The county had 72 Catholics at the turn of the 17th century as reported by the county sheriff—the second greatest number in all the Eastern Shore counties. These were mostly Irish indentured servants or tenant farmers involved in raising tobacco. Berlin, MD, then in Somerset County is a derivation of "Burleigh's Inn," named for its first proprietor William Burleigh, who was arrested as a papist in 1669. In 1685 Donnock Dennis, a Catholic, was appointed high sheriff of Somerset County. He took up a grant in the lower Pocomoke area and together with Irishmen O'Cain and Blake formed a settlement called Irish Grove.

In Dorchester County, Raymond Staplefort, a Catholic, served as high sheriff when the county was founded in 1669. His daughter Eleanor married Richard Tubman I, a Catholic gentleman from Scotland. The missionaries regularly visited the "Isles of Dorset" on the western side of the county (James, Taylor, Barren and Hooper islands). Richard Tubman II gave the land for the first Catholic chapel in the county, built in 1767, St. Mary's, Star of the Sea, at Meekins Neck.

In 1663 Cecil Calvert sent his secretary Henry Sewall to Maryland to guide his son Charles Calvert as governor of Maryland. Henry Sewall had married Lady Jane Lowe and was granted land on the Eastern Shore on what came to be called Secretary Creek, a tributary on the south side of the Choptank River. After Henry Sewall's early death, Jane married governor Charles Calvert, later becoming Lady Baltimore in 1675 when Cecil Calvert died. Her home on Secretary Creek still exists as "My Lady Sewall's Manor House."

The town of Oxford on the Tred Avon is the Eastern Shore's oldest surviving town. The first map of Maryland drawn by Augustine Herman in 1670 included the port of Oxford. Lady Jane's brother, Vincent Lowe, played a major role in the establishment of the port town. Peter Sayer and Henrietta Maria Lloyd of Wye were among those who purchased early plots in the town.

Religion on the Eastern Shore

Susanna Maria Bennett, Madam Lloyd's oldest child was 17 when she married Lord Baltimore's brother-in-law John Darnall. At his death she married again to Colonel Henry Lowe, Lady Baltimore's nephew. She died at 48 after having reared a dozen children. As is her mother, she is referred to as the "ancestress of the Eastern Shore."

Madam Lloyd's eldest son, Richard Bennett III, attended a Jesuit school in Paris and at 19 conducted a general store in Wye Town. He married Elizabeth Rousby and lived most of his life at Bennett's Point. They had no children. His wife died at 58, and Richard Bennett never remarried. (Their dwelling was excavated in 1973.)

Richard Bennett III kept a chapel room where visiting Jesuits offered Mass regularly. When he died in 1749 Richard Bennett III had become the province's greatest landowner, its largest ship owner, and its most important merchant and financier. "Poor Dick of Wye—the richest man in all his majesty's colonies" was the Eastern Shore's biggest producer of tobacco. The settlement of his estate in 1749 precipitated one of the most bitter and longest legal battles in provincial history. In his will Bennett directed that a chapel be constructed over his and his wife's graves. An elegant chapel was constructed in the Morgan-Sayer cemetery (excavated in 1975) near the road at the southern tip of Bennett's Point. (In 1982 the foundations were reconstructed and two historical markers were placed there.) Sunnyside at Bennett's Point was the home of Captain John Griffin. Sedgewick at Bennett's Point was the home of Alfred Bryan.

James Hepbourne migrated from Scotland in 1665 and purchased Shepherd's Delight in Kent County near Still Pond. He kept a chapel there and had the priest say Mass whenever he visited.

In 1685 Peter Sayer brought another Catholic into the Wye area in the person of Jacobus Seth. The Seths made their home on the Back Wye at Mount Mill, a tract owned by Seth's descendants for the next 200 years. Mount Mill was a Mass station. Charles Seth, the eldest son, operated mills at Mount Mill, at Island Creek in Queen Anne County and at Tuckahoe in Caroline County. The Jesuits visited Piney Neck on the southern tip of the peninsula on the east side of Greenwood Creek in Talbot County. Missionaries also visited "Clifton" at Easton Landing, the home of David Jones, a family doctor. Nearby was another Mass station, Island Creek, the home of Thomas Browning Sr.

Colonel George Talbot, Charles Calvert's cousin, was responsible for the largest settlement of Irish Catholics on the Eastern Shore by the end of the 17th century. An openly professed Catholic, "our right trusty and beloved cozen" was granted a total of 32,000 acres of land, Susquehanna Manor, extending from Delaware to Octoraro Creek, 80 miles at the top of the Bay to above the present Pennsylvania line. In 1683 he established New Munster (6,000 acres), which extended over the Pennsylvania line. Talbot was placed there to be a thorn in the side of William Penn, who was encroaching on Maryland territory. The boundary dispute between the Penns and Calverts was a war. Talbot set up a fort at the head of the Christina River. Charles Calvert rode to Bohemia and then to New Castle to meet with Markham, Penn's governor. The 40th degree of latitude reached to Upland, near Philadelphia. Bacon Hill on Route 7 between Elkton and North East was the lookout or beacon spot for Talbot's men. Charles Calvert sailed for England leaving Talbot in charge as president of the Provincial Council. Talbot was fiery and impetuous by nature. He boarded the *Quaker* on the Patuxent, stabbed the king's agent in a fight, was arrested and taken to Virginia. His wife sailed down with two Irishmen and rescued him from jail. He hid out for weeks at Susquehanna Manor in a cave below Port Deposit. He was persuaded to surrender and was taken to England where King James II exonerated him. Eventually he died in the Battle of the Boyne in 1690. While in hiding, he was spotted off Oldfield's Landing, named for George Oldfield, first attorney for Cecil County when it was founded. "Historic Oldfield" is where the British landed on the Elk River in 1777. In 1690, George Oldfield refused to take the Oath of Supremacy and moved to Pennsylvania.

After the "Glorious Revolution" in England in 1688, Calvert lost control of his Maryland government through the Coode rebellion in Maryland in 1689. The Anglican Church was established in Maryland and the capital moved to Annapolis. Catholics were denied public worship and political office. Peter Sayer kept Lord Baltimore informed by letters. His and Madam Lloyd's firearms were confiscated. Richard Bennett III at 31 rode his horse into the courthouse to protest the Protestant takeover. Madam Lloyd preceded Peter Sayer in death in 1697 by six months.

In 1704, the St. Francis Xavier Mission was established by Father Thomas Mansell at Bohemia in Cecil County. It was the first permanent Catholic foundation on the Eastern Shore. In 1745 Father Thomas Poulton opened an academy for boys there. Nearby at Mount Harmon on the Sassafras, James Heath built a chapel and ran an academy for girls.

The French and Indian War resulted in one of the worst periods for Roman Catholics in the colony. Fearing the increase of Irish immigrants, Maryland passed the "Act to Prevent the Growth of Popery." In 1757 Father James Beadnall was tried for saying Mass. In 1755 groups of French Acadians were unloaded at places on the Eastern Shore—Wye River, Oxford, Chestertown and Elk River. In 1758 the sheriffs of each county were required to report properties owned by Catholics in their county. Severe intolerance against Catholics evaporated as victory came to the British.

In 1763 the Penns and Calverts employed Mason and Dixon to conduct a survey and to settle finally the boundary dispute. In the same year, Father Joseph Mosley established St. Joseph's Mission at Tuckahoe in Talbot County. It was a farm in 1764. Mosley wrote "I began my mission with a hole in the roof for a chimney." His sacramental record is now preserved at Georgetown University and is one of only two known Catholic sacramental registers to have survived from Colonial times in Maryland. The church is the oldest still in regular use in the Diocese of Wilmington. Mosley served there for 22 years. The nearest priest was 50 miles away at Bohemia. Around 1765 (definitely by 1777) Father Mosley built the first Mass house of St. Peter's in Queenstown. (This first building, enlarged in 1813, was razed in 1967.) Another church was built in 1825 and enlarged in 1877.

Bolingly, located at Queenstown was given to Edward Neale, his nephew, by Richard Bennett III as a wedding gift. Martha Neale, his daughter, married Francis Hall and together they reared 10 children at Bolingly. One daughter, Mary Theresa Hall, married Dr. Thomas Bennett Willson shortly after the American Declaration of Independence in 1776.

The Jesuits and their congregations were loyal to the patriot cause in the American Revolutionary War. The Blakes, the Halls, the Willsons and many other Catholic families sent sons to fight the war and provided supplies from their farms for the army. The counties of the Eastern Shore merited the title "The Breadbasket of the Revolution." Colonel William Richardson served as commander of the Eastern Shore Battalion of the Maryland Continental forces. His wife Elizabeth Green was a fervent Catholic. The Richardson home at Gilpin Point was a Mass station over many years. Colonel Richardson is regarded as the father of Caroline County. His son Joseph fought in the Revolutionary War. His daughter Ann married Colonel Billy Potter. Billy Potter's Landing on the Choptank River was for a long time a Mass station. The Richardsons and Potters were largely responsible for the building of St. Elizabeth Church in Denton.

At Tully's Neck, between Bridgeton and Rae's Crossroads, on the western side of Tuckahoe Creek in Caroline County, the Councells and Ewings welcomed missionaries regularly to offer Mass. James Ewing married Anastasia Councell in 1767 and reared seven children.

John Willson, another progenitor of a large Eastern Shore Catholic family, settled on the Wye River and was a close friend of Richard Bennett III. His son Thomas Bennett Willson married Mary Theresa Hall and lived at the Willson home in Warrington near Queenstown.

Archbishop John Carroll

John Carroll became the first Bishop of Baltimore in 1789. The congratulatory letter he sent to President George Washington in 1790 on behalf of American Catholics was answered by a friendly letter from the first president. The Carey Bible, the first edition in America of the Douay-Rheims Bible, was subscribed to by many from the Eastern Shore. John Carroll had attended the Jesuit Academy at Bohemia. From 1806 till his death in 1815, in lieu of a salary from the Corporation of the Clergy, Carroll accepted the income from the Bohemia Plantation as his benefice, his "table," his

"manse." In the archives of the Baltimore Archdiocese is a record he kept titled "Bohemia Plantation Book 1790-1796." The 24 slaves on the Bohemia Plantation at that time technically belonged to the Corporation, but Carroll did not avoid involvement in decisions concerning the slaves. Carroll personally visited Bohemia in 1797 on a confirmation tour when he confirmed 50 persons. He visited there again in 1810 (and again in June, 1812) when he wrote a lengthy letter from Bohemia. In the last year of his life, in May 1815, Carroll went to Bohemia to investigate for himself the status of the slaves and the state of the congregation at Bohemia. He visited Bohemia again in September 1815 as he was looking for a replacement for the pastor there. Carroll died in December 1815.

In the 25 years of his episcopate, Carroll assigned to Bohemia first Father Robert Molyneux, who began the baptismal and marriage registers there in 1790. Molyneux became president of Georgetown College and first provincial of the restored Jesuit Order in the United States. Carroll next sent Francis Beeston, who in 1792 threw down the old chapel and began to rebuild the church of St. Francis Xavier. Beeston began the house diary at Bohemia–first entry July 1, 1790. The plantation had by then 49 slaves. Beeston was transferred before the church was finished. Carroll then invited the Sulpician Fathers, who had opened St. Mary's Seminary in Baltimore, to take over Bohemia. Newly-ordained Ambrose Maréchal became the first Sulpician pastor and proceeded to complete the church, turning the altar railing on the lave himself. Maréchal visited Chestertown, Kingstown, Sassafras Neck and all the missions on the upper shore. Jean Tessier and Antoine Garnier served as missionary pastors at Bohemia until 1799 when the Corporation called for a return to themselves of the Bohemia Plantation. Before the end of Carroll's episcopate, an Irish Augustinian, an Irish Capuchin and a French secular priest served as pastors at Bohemia. The Chesapeake and Delaware Canal was begun in 1803 under the direction of Benjamin Latrobe. There was an Irish riot in Elkton in 1804. Many Irish laborers were employed there. A trans-peninsular turnpike was constructed by Irish laborers in 1813. The first steamboat crossed the Chesapeake Bay and gave new impetus to the project.

The War of 1812 was fought out on the Eastern Shore at the Battle of Cauk's Field in 1813. Captain Peter Parker was wounded and died at the Mitchell House .

At the other parish on the Eastern Shore, St. Joseph's, Cordova, John Bolton, a Jesuit, had succeeded Father Mosley in 1787. He was succeed by French secular priest Ambrose Sougé who wrote many letters to Carroll on the sad condition of Catholicism on the Eastern Shore. He was succeeded by an Irish secular Thomas Monnelly who served at St. Joseph's for 14 years. His many letters are preserved in the AAB. Monnelly wrote Neale after Carroll's death that the slaves "thought themselves free at Doctor Carroll's death and would not work for two months."

Leonard Neale succeeded Carroll in 1815, at age 68. Ambrose Maréchal became the third archbishop in 1817. Ambrose Maréchal died in 1828 and was succeeded by James Whitfield. Samuel Eccleston succeeded Whitfield at age 33. Francis Patrick Kenrick succeeded Eccleston as archbishop in 1852. Kenrick died July 8, 1863, and was succeeded by Martin John Spalding. The cornerstone for the new church in Easton was laid a week after Lincoln's assassination in April 1865. The completed church, dedicated to Saints Peter and Paul, was dedicated on December 4, 1866. In 1865 Archbishop Spalding asked Father Joseph Henning, C.SS.R., to tour the lower Eastern Shore and report to him on the state of Catholicism there. In winter 1865 Henning toured Salisbury and celebrated Mass at the old courthouse there. John Tracy, owner of the Peninsula Hotel, donated property for a new church in Salisbury. Henning went on as far as Princess Anne. The new church of St. Mary's in Salisbury was dedicated by Bishop Becker in 1868. No church was built in Cambridge until 1884. No catholic church exists in Princess Anne today.

In 1865, Spalding himself conducted a visitation of the Eastern Shore, starting at Elkton, he made his way to Bohemia, then to St. Dennis, to Chestertown, to Trumpington, to Queenstown, to Centreville, to St. Joseph's, to Denton and finally to Easton. As a result of his visitation, Archbishop Spalding promoted the establishment of a new diocese to include the entire Delmarva Peninsula. The Diocese of Wilmington was created March 3, 1868.

For more information please visit www.stdennischurch.org/COLONIALDELMARVA.htm.

The Reverend Thomas J. Peterman is the current pastor of St. Dennis Church in Galena, MD. One of his books, *Catholics in Colonial Delmarva*, is located at the Nabb Research Center.

180 Year Timeline of Religion on the Eastern Shore

By James Edward Jensen

1606	Virginia established, brought Church of England.
1634	Maryland established, brought Roman Catholic Church.
1647	George Fox, brought Society of Friends (Quakers).
1649	Act of Toleration, established religious toleration for Protestants and Catholics in the colony of Maryland.
1659	Virginia, Quakers are persecuted.
1660	Quakers start to move from Virginia to Maryland.
1681	Pennsylvania (DE) established by William Penn, leader among Quakers.
1683	Francis Makemie on the Eastern Shore, brought organized Presbyterianism.
1683	German Protestant sects, such as the Mennonites (Anabaptists) arrive in Pennsylvania (DE).
1684	The first Baptist church in Pennsylvania was established near Philadelphia.
1689	"Toleration Act" allowed protestant nonconformists the right to practice in their own places of worship, thus ending the persecution of Quakers.
1692	Maryland, Establishment of the Parishes.
1720	Beginning of the "Great Awakening," which polarizes the churches in America and lasts till 1760.
1754	New England Separate Baptists moved to Virginia.
1758	Presbyterian Church, split into "New Side" and "Old Side."
1760	End of the "Great Awakening."
1772	Francis Asbury, begins preaching on the Eastern Shore, brought Methodism.
1779	Freeborn Garretson, a Methodist preacher, speaks out of Lewes.
1784	Protestant Episcopal Church established in America out of Anglicism with first American Bishop ordained in Britain, namely Samuel Seabury.
1786	"Bill for Establishing Religious Freedom" Thomas Jefferson, Virginia's State and Church separated.

Religion on the Eastern Shore

Charles H. Chipman Cultural Center

By Jason Illari

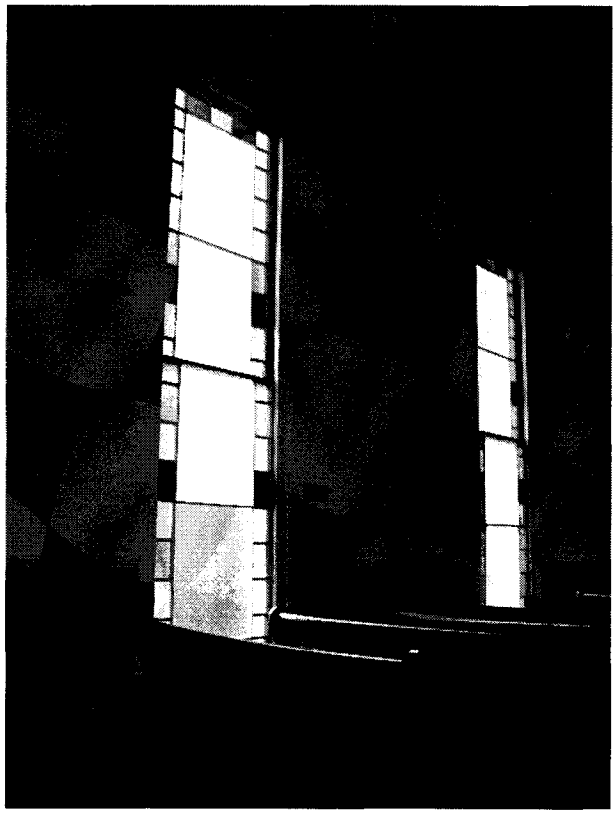
Dr. Charles H. Chipman

The John Wesley Methodist Episcopal Church, now the Charles H. Chipman Cultural Center, is one of the earliest surviving African-American churches on Delmarva. Located near Salisbury's "Newtown" and built circa 1837 by local freedmen, the church was originally known as "Church on the Hill" or "Hill Church" because of its location near Humphries Lake. In 1937, Professor James L. Johnson wrote a brief history of the church for the congregation's centenary celebration. He noted that: "honorable men, having been inspired by supernatural influences, organized in the fall of 1837 and began to hold their religious meetings whenever possible in a little red pine slab building, on the property of Mr. William Williams. Out of these meetings grew a desire to expand their religious endeavors by the purchase of the property and the erection of a meeting house." Johnson describes this original meeting house as "a plain long, one story building, 40 or 50 feet long, 30 or 35 feet wide, with a gallery across the front inside. There was a high platform at the door with steps extending up on both sides of the platform and a banister across the front and down on the side of these steps."

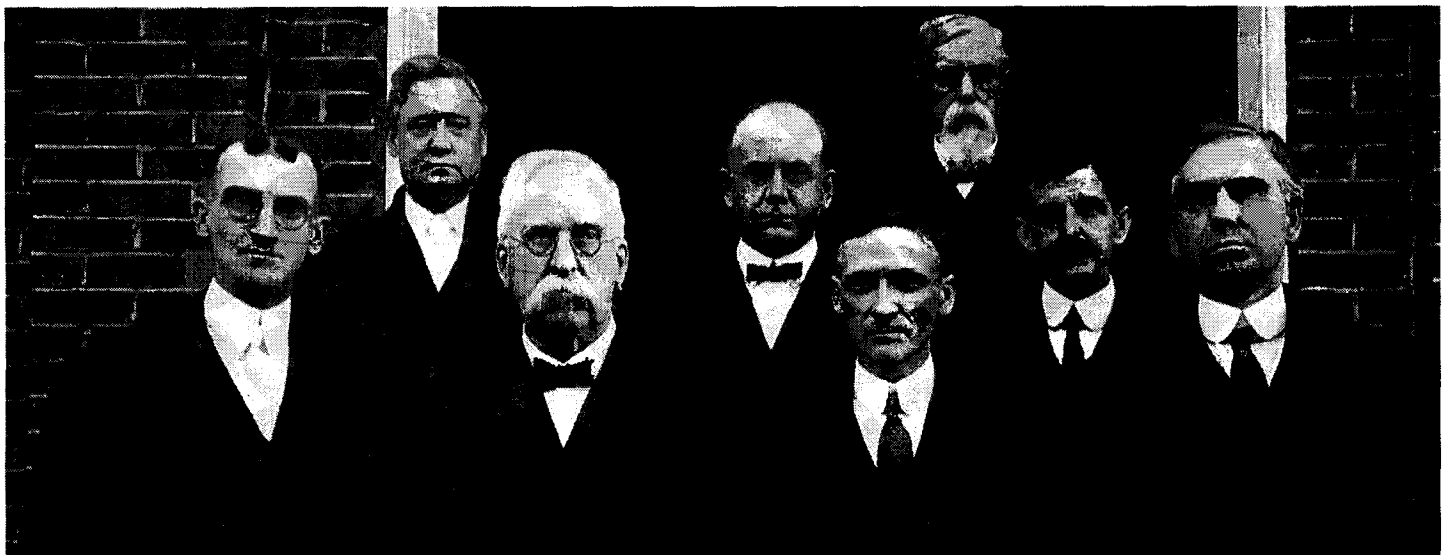
Between 1876 and 1887 the church was officially incorporated and thereafter became the John Wesley Methodist Episcopal Church. Today, visitors can still see parts of the original structure described by Johnson. In the 1880s, a second story was added under the direction of Reverend George Washington. In 1901, Reverend J.E.A. Johns had the front of the church remodeled, and in 1910, Reverend Robert G. Waters had a two-story structure built onto the rear of the church. The first story was Reverend Waters' private study and the second story served as a storage area for the church's pipe organ. Reverend Waters also initiated the purchase of wooden pews for the second floor and a steam heating system. Finally, Reverend James Dickerson was instrumental in having decorative tin casing installed on the church's second floor ceiling. Throughout the 1950s and '60s, Wesley's congregation gradually moved to a different location on Salisbury's west side. The church became officially closed and fell into neglect but was fortunately purchased by a prominent African-American educator Dr. Charles H. Chipman.

Chipman was born in Cape May, NJ, on September 5, 1895. He received a B.S in pedagogy at Howard University and a master's degree at the University of Pennsylvania. He also received an honorary doctorate from Salisbury State University. Chipman moved to Salisbury in 1915 to take up the position as supervising principal of the Salisbury Industrial School. One of Chipman's contemporaries in a compilation of biographies written in 1935/36 commented: "he enjoys the confidence and esteem of both groups [blacks and whites] and by his untiring devotion to the work in which he is so whole-heartedly engaged, has made for himself an enviable place in the community." In 1985, Chipman deeded the John Wesley Methodist Episcopal Church to Salisbury's Newtown Historic District and in subsequent months the Chipman Foundation was formed to restore the building and make it available as community center. The church was then renamed the Charles H. Chipman Cultural Center. Lectures, workshops, children's activities, receptions and worship services are just a few of the many activities that continue to take place there today.

Jason Illari is a graduate assistant at the Nabb Research Center and also serves as curator of Poplar Hill Mansion in Salisbury, MD.



Religion on the Eastern Shore



"Those Hard-Shell Wang-Doodle Preachers Who Met in the Woods"

By Sylvia Bradley

In something of a fit of frustration, the late Old School Baptist preacher, Elder Gilbert Beebe, wrote in the *Signs of the Times* in 1858 a response to an article which had appeared in the *New York Observer*, describing in derisive terms the Old School Baptists then living and worshipping in Georgia. The article claimed: "There are ... irregular churches which call themselves Baptists, that are a disgrace and a reproach. The anti-mission element in them is strong, and their predestination ideas are awful. They practice feet washing, which is an ordinance with them. Their church buildings are generally erected in the woods, and most commonly are without windows or doors. Their preachers are of the 'wang-doodle' sort, and play on the 'harp of a thousand strings.' We call them 'Hard-Shells.'"

Beebe's editorial refuted those charges one by one. "First," he said, "[they claim] Our shells are too hard." But he insisted they had to be hard, since their sect had been railed against by every other religion since their origins. Yet their enemies could not budge their beliefs–"Their battering-rams can make no breach in her walls, nor can all their fawning, flattering seductions cause her to yield. ..."

Second, said Beebe, they are despised because we just won't go away. One opponent had predicted more than 25 years before that he would live to preach the funeral sermon of the last one of them. "But the poor infatuated man did not know how very short that sermon would have to be, even if he should live so long; for quicker than the lightning's flash the earth shall pass away when the last of that sect shall be called home to his mansion in the skies," Beebe claimed.

Third they are charged with being "Irregular churches" because they stand aloof from and have no fellowship for numerous other religious associations or societies dedicated to evangelizing the heathen and converting the world. When combined with predestination ideas, other sects did find them truly "irregular."

Fourth, they practice feet-washing. "O horrible! Who would have thought it? In this nineteenth century, in which the fashionable religion of the world swaggers forth in golden slippers, that a sect could be found so antiquated in their faith and order as to obey the precept and follow the example of the Son of god, in washing the saint's feet."

Fifth was the complaint that their church buildings were generally erected in the woods and most commonly without windows or doors, i.e. no "ambition for show." In Georgia, Beebe explained, "meetings are generally very large and for the benefit of shade for horses and mules, also for the accommodation of the immense congregations who frequently are compelled to leave the house and resort to a preaching-stand in the grove, they have found the woods preferable to other localities for their meetings." Windows and doors are of but little utility to that warm climate. "So far as we could learn, their houses were generally paid for honestly, and without so much begging, conniving and swindling as has characterized some of those who ridicule them."

Lastly, preachers are not generally manufactured to order at theological schools; hence they are to be ridiculed as of "the wang-doodle sort." Preachers are not graduates from charity schools of divinity, but "called and qualified by the great Head of the church, from the fishing boats, from the farm or work-shop, whose speech and whose preaching is not in the wisdom of this world."

It was a spirited defense of a religious body as old as America. Yet the Old School Baptists seem always to have inspired suspicion and derision. Beebe was not the first and surely not the last to feel such frustration.

Who are these people? How have they survived more than three centuries without bureaucracy, proselytizing or chanting and begging in airports? They are Baptists known by many names: Primitive, Old School, Predestinarian, Hard Shell. At the core of their belief is predestination, the conviction that God is omnipotent and man in his flesh is weak; salvation is not something to be bargained for or achieved through human choice but a gift through God's Grace. They have no Sunday Schools because they believe only ministers called by God can explain God's Word to other men, and each person must read the Bible and hear God for himself. Nor do they have missionary societies, for only God can call a minister to carry the gospel to a new land, not human committees. In their churches are no organs or pianos, because glory to God can best be expressed by the human voice. And every service starts and ends and is punctuated by spirited congregational singing. Baptism is by whole body immersion, preferably

in a natural stream, as expressed in the Bible. Foot washing, based on Christ's example, is practiced today mostly in churches in the South in a special annual communion service, but it once was widespread. Services often last all day with a feast of food brought for lunch in reflection of the Lord's Supper. (Those Hard Shell women have a reputation as fantastic cooks!) Ministers are not trained in seminary but are "called to preach by God" and speak from their heart and soul. Sermons always are based on a Biblical verse or verses as the pastor reflects on his interpretation and meaning. In the minutes of each church's meeting, these scriptural references are faithfully recorded, but one will never find reference to worldly events such as wars, stock market crashes or crime on the streets. Membership is granted by a specific church after the members are convinced of the genuine spiritual experience of the applicant, and once granted can only be rescinded by that same church. Excommunication or exclusion does occur—immorality is frowned upon—and once excluded a member cannot be readmitted except by the same church. Congregational independence is highly treasured, and although several area churches may be bound in spiritual unity through an Association, each church "calls" its own pastor, referred to as "Elders" rather than "Reverends." They are, then, in the eyes of other religions, conservative, inward, aloof, even "strange." Yet they are, as Beebe observed, still around.

Their origins can be traced, as all Protestant faiths, to the European Reformation. German Anabaptists insisted baptism should be an act of adult awareness and that christening of a child was not enough for salvation. In the 1500s Baptist belief was impacted by John Calvin and his notions of the predestined salvation of God's "Elect." The Dutch theologian Arminius further stirred the pot by endorsing conditional rather than absolute predestination, thus challenging Calvin's basic tenet. Those Baptists who leaned toward the Calvinist doctrine rejecting free will eventually came to be known as Particular Baptists, while those Arminian-leaning believers were known as General Baptists. While their numbers were not great, however, the division was not traumatic.

The growth of Baptist belief in 17th century England, and especially in Wales, would bring the faith to America. Some, led by Roger Williams, found themselves at odds with the Puritan leaders in Massachusetts and would settle Rhode Island colony. For the most part, these were "General/Arminian" Baptists. In Virginia, where the Anglican Church was the established church, Baptists and Quakers alike were the subjects of persecution. In that environment, Baptists did not need to quarrel among themselves. Other Baptists had ventured into Pennsylvania, lured by Penn's promise of toleration. In January 1687 a congregation of about 14, led by their pastor Elias Keach, organized a church at Pennepek Creek a few miles north of Philadelphia. Then in 1701, a group of 16 Baptists from Carmarthen, South Wales, arrived in Philadelphia. They were received courteously by the Baptists then in Philadelphia and settled near Pennepek for about a year and half. Under the leadership of their pastor Thomas Griffith, their membership increased from 16 to 37. Sharp disagreement grew, however, over the issue of laying on of hands, and Griffith's group purchased 30,000 acres of land in New Castle County, called it Welsh Tract, and built a church known as "The Baptist Meeting House by the Iron Hill." Pastor Griffith recorded that when they moved to Welsh Tract they "left 22 of [their]members at Pennepek, [but also] took some of their members down with [them]... ." Soon, their disagreements seem to have been settled, and in 1706 the Pennepak and Welsh Tract congregations began meeting together again. (Welsh Tract Church records were kept in the Welsh language for 100 years, then changed to English.) This church continues to be home to an Old School Baptist congregation today.

Among the early members of Welsh Tract was Paul Palmer. Palmer had been born in Maryland, but little is known of his early life. Around 1720 he was baptized at Welsh Tract by Elder Thomas Owens. He soon traveled to Connecticut where he was ordained as a Baptist minister then turned southward, spending some time as an itinerant preacher in New Jersey and by 1727 was in northeastern North Carolina. There he organized the state's first Baptist Church at Perquimmons in Halifax County. Finally he returned to Maryland and began preaching at Henry Sater's home at Chestnut Ridge, near present-day Falls Road north of Baltimore. Sater was a General (or Arminian) Baptist, but the distinction does not seem to have mattered to Palmer. At Chestnut Ridge Palmer baptized nine persons. Later, in 1742 when "General" Baptist preacher Henry Lovall came from New Jersey to Baltimore, he found these nine continuing to hold meetings, and Lovall baptized 48 more, thus founding Chestnut Ridge Baptist Church, later known as Sater's Church. Twelve years later, in 1754, 14 of these members withdrew and formed a Particular (Calvinist) Baptist Church at Winter's Run in Harford County. Eventually, about the time of the Revolutionary War, through the work of itinerant preachers Benjamin Griffith and Peter Van Horne coming from the Philadelphia churches, they would revive Sater's Church as a Particular Baptist Church.

After organizing the congregation at Sater's, Palmer made his way to the Eastern Shore of Maryland. The Somerset Court judicial records for 1734-36 reveal Palmer as a dissenting Baptist minister appearing in court to seek permission to preach and teach the several congregations that "shall come to hear him." Permission was granted since he had complied with the requirement to take the colony's Oath of Fidelity. Again in 1739 or 1740 he was mentioned in the judicials. This time he petitioned the court: "I humbly pray that one half acre of land on the land of Luke Watson adjoining on the healing Spring on the west side of Swan Gutt and the house of James Houston may be recorded for our Assembly of Worship to God." Apparently he wanted to build a meeting house there, and if built it would have been the first Baptist Church in State of Maryland, antedating by several years the church at Chestnut Ridge, later called Sater's Church, founded 1742. There is no evidence, however, that it actually was constructed.

Meanwhile, the beginning of the Great Awakening in America precipitated reaction from the Baptists in the Philadelphia churches. Hoping to preserve their cultural identity, in 1742 the Baptist churches there formed the Philadelphia Association and adopted the Calvinistic creed of the English Particular Baptists—the London Articles of Faith of 1689. Once creedal orthodoxy had been accepted there, the association then tried to impose it on other scattered Baptist Churches where it could. They did in fact come to control most churches, but it was, as one Old School Baptist historian said, "a Pyrrhic victory," for sometimes 90 percent of a basically Arminian congregation would desert the Church and move to other religions/churches. What was left by ca.1750 among these Baptist congregations were almost all Particulars or Calvinists. One such Baptist was New Englander Shubal Stearns who, infected with the evangelical style of the Great Awakening, traveled to Virginia and North Carolina winning converts and establishing Baptists churches. He was so successful that they formed the third Baptist association in America, the Sandy Creek Association in North Carolina.

Among those converts in Virginia was Elijah Baker. Born in Lunenburg

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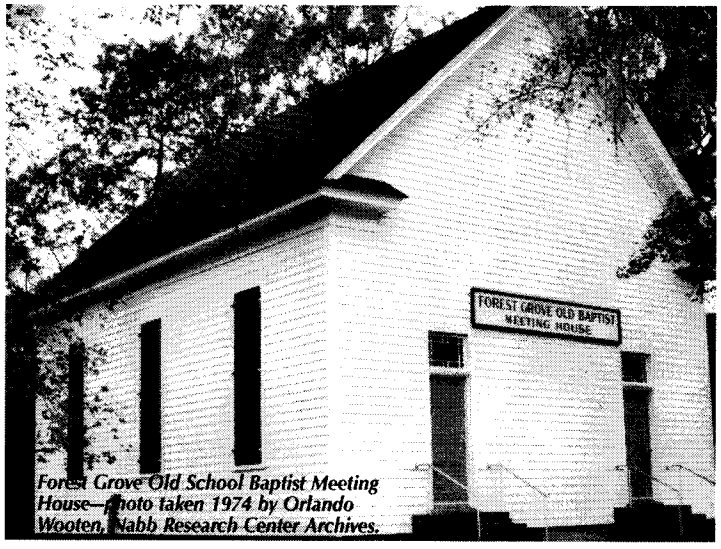

Forest Grove Old School Baptist Meeting House—photo taken 1974 by Orlando Wooten, Nabb Research Center Archives.

Water's Edge

By Patricia Taylor

The story of Water's Edge is one that intertwines with the history of the Showell family and the land around St. Martin's River, Isle of Wight Bay and Ocean City. Water's Edge, home of Mrs. John Dale Showell III, has a spectacular view of the Isle of Wight Bay, the Ocean City skyline and even has a small island for wildlife and children to play. The long front lawn with its tall pine trees finally spills into the bay. It even has a gut allowing a boat to tie up at the dock.

The story begins in 1672 when Samuel Showell immigrated into Somerset County from Virginia with his wife Mary and his children, Jonathan and Mary. In 1679 William Stevens patented an 800-acre tract named "Cropton," on the south side of the St. Martin's River and assigned it to Samuel Showell. Showell signed the "Address of the Inhabitants of the County of Somerset" which professed loyalty to William and Mary and the Anglican Church in 1689.

A portion of Cropton was passed down from Samuel Showell to his great grandson, Armwell, who died before 1772 leaving minor children. One of his sons, Lemuel Showell I, was indentured in 1780 to John Dennis to learn the blacksmith's trade (Worcester County Orphans Court 1777/1782, folio 126). Lemuel is the only one who left descendants in Worcester County. His brother John moved to Sussex County, DE. With the 100 acres of Cropton inherited from his father, other lands that he purchased and skill learned during his indenture, Lemuel Showell I accumulated considerable wealth. His business adventures included farming, timbering, keeping a store and managing a tavern. At Lemuel's death in 1818, the estate was divided among his seven children. His eldest son Josiah inherited lands and the Showell mill. His sons, Lemuel II and John, inherited parts of Cropton and other tracts, and William received a part of a tract called "Greenland" and a part of the tract "Cypress Swamp." To his daughters Mary Fitchell, Sarah Showell and Henrietta Showell, Lemuel I bequeathed other parts of tracts of land. The Worcester County 1850 Census lists only three Showells (Josiah, Lemuel II and William)—all sons of Lemuel I.

Lemuel Showell II continued to expand the family enterprises. Local produce of corn, wheat, oats, flax and beans as well as red oak, pine and beech, hickory and cypress shingles were sold in his well-stocked store. These goods also were shuttled from the shallow coastal and bay waters to large vessels in deeper water. His estate inventory lists an interest in four schooners, identified as the *John B. Myers, Mary Ellen* and *Garnet*. Two "schooner lighter" also were listed. Many of the 79 slaves listed probably helped with the store and shipping. He died in 1859, leaving an estate of about $250,000 to his sons, Lemuel III and William.

Lemuel III was born in 1823 at Cropton, the Showell homestead at St. Martins. The Federal style family home built about 1830 is the oldest extant dwelling in the community. Lemuel Showell III was instrumental in financing the railroad construction across northern Worcester County, serving as president of the Wicomico and Pocomoke Railroad Company. The construction of the railroad aided his other interest in developing Ocean City. By 1873 he had built and occupied a cottage on a site that is now on Baltimore Avenue where the Atlantic Hotel was built. He organized the Atlantic Hotel Company, and his family played a leading role in the resort's development. In the 19th century the community of St. Martins changed its name to Showell in honor of Lemuel Showell III.

The same year that William Stevens patented Cropton in 1679, he also patented a 2,000-acre tract of land called "Carmel" in "Sinepuxon" Neck about three miles as the crow flies from Cropton. In 1844 Lemuel Showell II purchased "Carmel" (Worcester County Land Records GMH, No. 8, folios 40, 41 and 42). In his will dated September 19, 1859, Lemuel Showell II bequeathed "all those several pieces of land lying in Synapuxent Neck purchased of James Pitts, Cornelius Fassitt and Mariah Fassitt, his wife, by deed dated 31 December 1844" to his daughter Mary Ellen Showell. The property was sold to William B. S. Powell in 1912 by "Joseph B. Myers, Administrator cum testamento annexo of Mary Ellen Myers, late of the City of Philadelphia in the State of Pennsylvania" (Worcester County Land Records Liber O.D.C. No. 11, folios 458 and 459).

The property passed through several hands until Mrs. Ella Johnson Motter, of Frederick County, MD, inherited it in 1922. In 1931 in consideration of love and affection and the sum of one dollar, Ella Motter and Guy Motter, her husband, deed "Katie Dirickson, colored, of Worcester County," 2 1/2 acres of a "part of a tract of land formerly called 'Carmel' but more recently called 'Isle of Wight Farm.'" This portion was a part of a 24 1/2 acres tract. Katie lived on her property and was the caretaker of the remaining parcel. According to her, she was responsible for maintaining the property and house, buying food and drink, and hiring extra help when the owners and guests visited. The house was always full of food with plenty to drink. It had four bedrooms with porches on four sides to catch the breeze. The men would hunt ducks during the day and return to the house and prop up their feet in front of the roaring fire in the fireplace. They would sit around the house cleaning their guns and talking about the day's events. The gun room still exists, and one can imagine the camaraderie in the room. Later in 1945 Arthur A. and Ethel Harris, his wife, of the Town of Bethel in the State of Connecticut, bought the property. Arthur Harris, a Wall Street lawyer, bought the property with the hunting lodge for retirement, but his wife did not like the isolation so after a few years he decided to sell. In 1948 John Dale Showell III with his wife Ann Lockhart Showell purchased the tract known as "a part of 'Carmel' and sometimes as a part of the 'Myers Land'" that was once owned by Mary Ellen Showell Myers, his first cousin three times removed. John Dale Showell III's grandparents, John Dale Showell and Elizabeth West Showell, moved to Ocean City in 1896 and built a home, a motel, a bathhouse, swimming pool and a theater. The family continues to be property owners in Ocean City and an influential part of the resort.

Water's Edge is the ideal place to celebrate the history of the Showell family and its influence on the community of Showell, the surrounding rivers and bays and Ocean City. Sarah Showell, a member of the Edward H. Nabb Research Center board and co-chairman of its fund raiser in June, grew up in the house and played on the land. Her mother, Mrs. John Dale Showell III, and Sarah will be hosting the annual Nabb Research Center fund raiser to support its efforts to preserve histories such as the one found in the story of Water's Edge.

Edward H. Nabb Research Center for Delmarva History and Culture at Salisbury University
Rustic Tales at "Water's Edge"
Saturday, June 3, 2006, at Eventide 4:30-7:30 p.m.
West Ocean City, Maryland

Enjoy an elegant evening of fabulous food by Phillips Seafood Restaurants, potent potables (two open bars by Castle in the Sand), and silent and live auctions at Water's Edge, a 1920s goose and duck hunting lodge situated on 25 acres fronting Isle of Wight Bay. The evening supports the Nabb Research Center's program of education for Salisbury University students and the Delmarva community at large.

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Lenore Huffer
(contact: 410-641-6201)
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(contact: 410-213-0728)

Co-Chairs
Sarah Showell
Lenore Huffer
(pictured below)

We're history ... without you!

Religion on the Eastern Shore

CONTINUED FROM PAGE 17

"Those Hard-Shell Wang-Doodle Preachers Who Met in the Woods"

County in 1742, he was baptized in 1769 and quickly became a force in establishing churches on Virginia's western shore. Then on Easter Sunday 1776 he arrived in Northampton County on Virginia's Eastern Shore. The often-repeated story tells of a group of Anglican worshippers who were gathered at Hunt's Point on old Plantation Creek in the churchyard of Magothy Anglican Church. While they awaited the arrival of their minister, two men arrived, Thomas Elliott, who was from the Eastern Shore but had recently moved to Gloucester across the Bay, and Elijah Baker, a Baptist preacher. Baker offered to preach if the group there would follow him down the road a little way. There he "... mounted a 'horsing tree,' and preached his first sermon on the Eastern Shore." For several days thereafter the 34-year-old minister visited from home to home to spread the Word. When he left he promised to return on Whitsunday, and he did, bringing with him his brother Leonard, a licensed Baptist exhorter but not an ordained minister.

By then the Anglican minister was determined to take on the challenge and preached against the Baptists who were in the congregation. Apparently many of the crowd preferred the Bakers, and they were invited to preach at local homes. From that point on Elijah Baker continued to preach throughout the eastern shores of Maryland and Virginia and in Delaware. Baptists soon became the second largest religions on the Eastern Shore, thanks largely to the "apostle to the Eastern Shore" Elijah Baker. He formally organized the Lower Northampton Church in 1777 or 1778. Accordingly, in May 1778, Anglican church wardens of Accomack County appeared against him and charged him with vagrancy, an "easy" way of dealing legally with traveling troublemakers. He was released on bail of £100, Virginia currency, on the condition that he leave the county and not preach there until he should produce proper credentials to the Court; Baker paid half and the rest was paid by one William Gibb. For some reason, Gibb then took back his security money and Baker was imprisoned in the debtor's jail at Drummond Town where he remained until the court convened on August 25 when he was released. Even in jail, though, Baker persisted in preaching from his jail window. One of those who heard him there was Thomas Batson, a resident of Sussex County in Delaware. And as soon as Baker was released–and hustled out of town–he accepted Batson's invitation and made his way to Sussex County.

Welsh Tract Baptist Church, built 1926

In Sussex County, Baker organized the Sounds Baptist Church in August 1779, the second church constituted by Baker on the Eastern Shore. It also was the second Baptist church in Delaware, the first being Welsh Tract Church near Newark.

When Baker first came to Salisbury, he was invited to preach under an oak tree in the yard of prominent physician Dr. Robert Lemon. Word of his forthcoming preaching spread, but to the chagrin of one local man who was so upset that he reportedly declared: "Unless these hands are tied, I will make bacon of Baker before he shall preach." The next day, while chasing a runaway servant into a loft this same man was shot and killed by the fugitive servant. When the news spread to the crowd who had gathered to hear Baker, many believed that this was a judgment from heaven against the man who had so bitterly opposed the proclamation of the gospel. Another story tells of the conversion of a Mrs. Bell, a member of the Episcopal Church in Salisbury, after hearing Baker's first sermon. (This lady was the grandmother of Noah Davis, founder of the American Tract Society, forerunner of the American Baptist Publication Society.) Baker, working with Hughes, founded churches in rapid succession at Indiantown near Powellville, at Broad Creek near Laurel, on Fowling Creek in Caroline county, Mispillon and Gravelly Branch churches in Sussex County in May 1783 and July 1785, respectively, and in 1791 at Fishing Creek in Dorchester County. Baker also was moving back and forth between Maryland and Virginia during the Revolutionary War years. In Virginia in 1783 he helped constitute Hungar's Church (also known as Red Bank) in Northampton County, Metompkin in 1785, Chincoteague in 1786, Messongo in Accomack County and Pungoteague (also called Hollies) in 1790. In these years Rev. George Layfield also was his co-laborer.

It also was Baker who urged the 10 Baptist churches in Virginia and Maryland, constituted prior to 1782, to meet near Salisbury and organize as an association. This body was given the name "Salisbury" and corresponded that year with the Philadelphia Association. In 1788 the Philadelphia Association in its annual meeting noted again the presence of representatives from the Salisbury District. The Kehukee Association in North Carolina, formed in 1765 from the seven churches planted by Paul Palmer, opened correspondence by letter and messenger with the Salisbury Association in 1784. For the most part, however, the Eastern Shore churches in these early years met twice yearly in their own group as the Salisbury Association. By the early 1800s several small churches in Dorchester County had been admitted to the Salisbury Association. From its organization until 1808, Dr. Robert Lemon served this association as its moderator.

In 1787 Baker, a widower, married a Northampton County widow of some means, Anne Widgeon. He settled down in Virginia then, but continued to visit some of those churches he had helped establish. Although the records are scanty, all indications are that membership grew and the churches were very active. During the 1790s Lower Northampton reported 220 members, Messongo 236, Hungar's (Red Bank) 187, Chincoteague 95, Pungoteague 178, Metompkin River 132. In the fellowship of the Salisbury Association in 1792 there were 18 churches, 12 ministers and 1,587 members. (By 1811 there were 14 churches with almost 500 members.)

In October 1798, the Salisbury Association, including all churches on Maryland's and Virginia's eastern shores and some of lower Delaware, was holding its annual meeting and invited Baker to preach. Reports were that he spoke "in a manner as if heaven and earth were come together." After the services, he returned to the home of Dr. Lemon and there suddenly was stricken with a fatal illness. He died on November 6, 1798, and was buried in or near the city of Salisbury. His grave was not marked and its exact location remains a mystery. Ironically, Rev. Philip Hughes also died soon thereafter in Dr. Lemon's home.

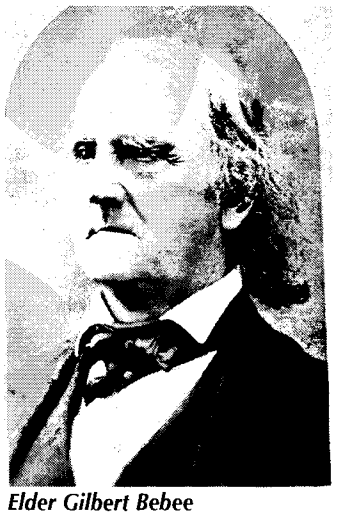
With the end of the Revolutionary War and the creation of the new government under the Constitution in 1787, including the guarantee of freedom of religion, the fervor which had marked the early establishment of Baptist congregations on the Eastern Shore seemed to abate somewhat. One reason for this might have been the failure to find a good successor to Elijah Baker. His enthusiasm and stubborn evangelism had been responsible for much of the early spread of the faith. Still, churches were founded locally at Snow Hill (Nassaongo) in 1790, at Bonwell's Mill and Jones Mill and at Fishing Creek in Dorchester County, Smith Mills in Sussex County in 1802, and Rewastico west of Salisbury in 1815. Baptists in Little Creek Hundred in the southwest corner of Delaware began worshipping in 1802 in a home on William Hastings' farm north of Delmar. Later that year Gillis Smith donated an acre north of Marshall Smith's grist mill to Charles Wildy and Levin Hitch, and a Baptist meeting house was built there, called Smith Mill Church. When a new Baptist meeting house was built soon after in Broad Creek Hundred, Smith Mills' 30 members decided to change the name to Little Creek Church.

In 1808 the seven Virginia churches connected with the Salisbury Association requested separation from that body and that was granted the following year. They became the Accomack Baptist Association and contin-

ued to correspond with the Salisbury Baptist Association for several years. Theologically, all these Baptist churches, from those established by Palmer to those by Baker, seem to have drifted into agreement on the Creedal Orthodoxy of the Calvinist Particulars. That unity would last through most of the first quarter of the 19th century, when the church was rocked by a schism too deep to heal.

The "trouble" had developed slowly and innocuously in the latter 1700s, particularly in the Baltimore area. There, the Harford Church established by Paul Palmer earlier was led for 53 years by Elder John Davis. When he died at age 87 in 1808 he had preached not only at Harford but for miles around, traveling usually on horseback, even preaching to solitary travelers on the highway. In 1773 he had formed the church at Frederick town, then at Westminster and Patapsco and the First Baptist Church of Baltimore Town. Six churches had sent messengers in 1793 to form the (old) Baltimore Association. At the time Harford Church had almost half—47 percent—of the members in the Association. Davis preached the introductory sermon and was appointed chairman of the committee to prepare a constitution and set rules of decorum. So long as Davis was leading these churches there was no question about their Calvinistic beliefs. After his death, however, new leaders seem to have shifted their approach, and there was a rapid decline in activity and membership fell. The pre-Great Awakening split among the Baptists began to creep back into the Baltimore Association leadership, especially over the issue of missionary societies. Two of the churches in the original Baltimore Association, Hammond's Branch and Seneca, left the Association. But the quarrel was not critical at that point.

On the Eastern Shore, the Virginia churches which had withdrawn form the Salisbury Association also were moving toward the doctrines of free will and missionary work. Pastors were beginning to draw the lines between the Old Schoolers and the New Lights (so called because some likened it to a new Great Awakening). Elder Cushings Hassell, Baptist historian, claimed that by 1800 there were 16 Old School or Primitive Baptist Associations in the United States, containing about 200 churches and approximately 10,000 members. But there were also, he claimed, even larger numbers of "Regular Baptists" in the country. In 1829 the Salisbury Association included 16 churches and 445 members. One of the early pastors in Salisbury was the devout Elder Daniel Davis, a merchant who "carried his religion into his daily work" and was pastor of the Salisbury Church from 1823 to 1856, the year he died. (He is buried in the churchyard there.) The eldest Davis son, Noah, had been born in July 1802, and he would become a focal point in the developing schism in the church. In the 1820s Noah and his young wife, along with a few others in the Salisbury Association, began sending money to missionaries Adoniram Judson and his wife working in Burma. In 1827 a circular letter had informed Maryland churches of the death of those missionaries and asked churches to be even more dedicated to the mission in Burma. Noah died the following year, 1828, but already had founded the American Baptist Tract Society, now known as the American Baptist Publication Society, one of the largest religious publishing houses in the world. His support of these proselytizing measures put him at odds with the predestinarian and anti-missionary beliefs of the Primitive Baptists.



Elder Gilbert Bebee

Over the next four years the dissension in Baptist churches in the region grew. At the May 1832 meeting of the Baltimore Association at Warren Church in Baltimore there were some who charged that some Maryland Baptists "did not believe it their duty to address the unconverted, or to exhort sinners to repentance, and that many ministers preached too much about the glorious privileges of the 'elect' and many believed in the doctrine of predestination." After the meeting some began discussing how best to spread the Baptist word. An argument ensued and ended with the "Old School" churches agreeing to send delegates to a special convention to be held at Black Rock Church that September. (Black Rock Church had been received in the Baltimore Association in 1828 and was recognized as a Particular Baptist church.) Out of that meeting came the Black Rock principles, or what came to be known as "Blackrockism." Elder John Healey (pastor of a group who had come from England to form the Second Baltimore Baptist Church in 1795) called the meeting to order and Elder William Gilmore of Virginia, even though he was not a member of the Baltimore Association, was chosen as moderator. The report adopted by those delegates emphasized their objections to six principles which were unacceptable to the Old Schoolers. These were: tract societies which put tracts in the place of the Bible, Sunday Schools, Bible Societies of laymen gathering in study sessions, missions, colleges and theological schools. In other meetings between 1832 and 1836 the schism was made even more distinct. The Philadelphia, Hudson River and New Jersey associations were expelled by the Baltimore Association because they were Particular Baptists.

On the Eastern Shore, BlackRockism had a dramatic effect. Virginia New Light Baptists began their own missionary efforts by going northward into Somerset County! One of their converts was Nancy Roach, a rich lady, and some others in Worcester County. That group joined the old Pitts Creek Church, and some say this was the resuscitation of Pitts Creek Church. In 1838 Roach decided to build a meeting house in Somerset and this became Rehoboth Baptist Church, constituted in 1839. In 1840 it united with the Accomack Association. In 1844 the Pitts Creek Church was expelled by the Salisbury Association because, "in its letter, the [Pitts Creek] church expressed a liberal feeling toward missionary and Bible societies." By 1840 the Old School or Particular Baptist churches established in the 1700s at Hunt's Point, Red Bank, Pungoteague, Zoar, Drummondtown, Modest Town Zion, Metomkin, Bethel and Chincoteague had declined drastically in membership. Zoar's congregation was no longer even meeting as of 1840 and the land reverted to the heirs of the original donors. Most Virginia Baptists by the mid-1800s had gone over to the New Lights.

In Salisbury the split also became clear. The year after Noah Davis's death, his parents joined the General Tract Society as life members, and some believe this is evidence that they too supported the movement. However, Elder Davis continued to be pastor at Salisbury for 27 more years. His daughter Louisa married Samuel Kerr, a local doctor, originally a Presbyterian who had converted to Baptist. A few years after converting he was ordained. With a small group of missionary-minded Baptists, the Kerrs withdrew from the Old School church still led by her father Elder Daniel Davis, and organized Division Street Baptist Church. This group of 12 included a young pastor Rev. O.F. Flippo. They bought the old Presbyterian church building and moved it to the present location of Allen Memorial Baptist Church. Dr. Kerr became the second pastor of the new New Light Church. Louisa Kerr was also interested in the welfare of negroes and launched a movement to organize the First Colored Baptist Church. In August 1859, three years after her father had died, Mrs. Kerr wrote to the Old School Baptist Church and requested a letter of dismissal, an official separation from the church in which she had been baptized as a young woman. The Church refused on the grounds that she had communed with "New School" Baptists and instead informed her that she had been excluded (excommunicated) from their church. Louisa Kerr was not the first in this situation. In 1857 Sister Elenor Williams asked for a letter of dismissal in order "to join one more convenient, as she has for some time been a resident of Baltimore." But the request was not granted and a letter was refused because Salisbury members knew "of her desire to join a New School Church."

The immediate effect of Blackrockism in Salisbury was striking. In 1836 there had been 76 members of the Salisbury Church alone. The next year when the Association held its 39th annual meeting at Indian Town Church, Salisbury reported that of the 76, one had been dismissed by letter, four had died, but 43 had been dismissed by the approbation of the church,

leaving the number of members at 28.

But this was not the end of the Salisbury Association nor of Primitive Baptists. Their numbers began to recover and gradually leveled off in the mid to late 1800s, then gradually declined again in the mid to late 1900s. The number of churches in 1811 in the Salisbury Association had been 14, but even before Black Rock some of those churches had closed and their members had been given letters of dismissal to transfer to other churches. Some were moved to other Associations, and Pitts Creek was expelled in 1844 after Black Rock. In the case of Delmar, a church was built there in 1883 simply for the convenience of those living at a distance from other churches, but it never was constituted as a church nor was it in the Association. Various elders held services there. In the 1970s Rewastico Church, one of the oldest in the Association, had only one member still living; she sold the church building to a local farmer who moved it to his farm and used it for storage.

Elder A.B. Francis

Not only members attended services, of course. It was not uncommon for believers to attend services faithfully for years but never be baptized. This author's grandfather was an ordained Old School Baptist Elder, Harold Bennett. But his wife Virgie, who had been baptized as child in the Methodist Church, never officially dropped her Methodist membership and never became a member of the Old School Baptists, despite her firm belief and devotion to its beliefs. When communion was offered, she and other non-members politely excused themselves and walked outside. When Mrs. E E. Griffith died at her home near Allen, the death notice in *The Signs of the Times* observed: "In sentiment she was an Old School Baptist, but never made a public profession of religion." Even those who had been excommunicated were allowed to attend preaching but couldn't take communion or have a vote in church matters. And it was not unheard that excluded or reprimanded members were brought back in. Salisbury Church, for example, charged Brother Philip Hughes with being intoxicated in public, and he was requested to attend a church meeting to answer the charge. Later they met and told him to abstain entirely from the use of spirituous liquors and he agreed. Nor was there any effort to refuse membership to negroes. Rachal a negro woman who had been excommunicated for cohabiting with a man without being married was excluded, but after Rachal married the man and showed contrition she was admitted back into membership. (Every Old School Baptist Church in this area included negroes in their membership from the early 1800s, and the records do not bother to indicate if they were free or slave.) Some who were excluded were not readmitted, despite declining membership. Eben Christopher was excluded from Little Creek Church after being charged with "drinking and leaving his wife and going to the west." Some seemed to just move away of their own accord. Little Creek minutes recount the 1836 case of Mary Thomason who "married about 20 years ago and moved away and never applied for no letter and we think she is not in full fellowship with us. She was a cullered woman." Several pastors served these churches, some of them native to the area, but many who were called from other places, such as Elders T.M. Poulson, E. Rittenhouse, A.B. Francis, George Coulbourne, David Vaughn or J.C. Mellotte. Most pastors stayed for many years. Nassaongo Church had only five ministers in 78 years, from 1850 to 1928.

One of the influential speakers at the 1832 Black Rock meeting was Elder Gilbert Beebe, first heard from earlier in this article. Beebe was born in Connecticut in 1800 and in 1832 was a minister in Middletown, NY. Fore more than 60 years he championed the cause of Primitive Baptists. He traveled more than 200,000 miles and preached more then 10,000 sermons. After the Black Rock stand, he began to publish the *Signs of the Times* and was editor for over 50 years, being succeeded as editor by his son. The paper is filled with editorials, testimonials, poetry, and notices of marriages and deaths, along with a few advertisements. (*The Signs* continues to be printed still today.) Beebe died in May 1881. It was his opinion that the "New School Movement" was inspired at least in part by the zeal of the frontier spirit as the nation began moving westward. Many pioneer ministers carried bands of believers into uncharted territories and many Baptists undoubtedly felt compelled to "take the word to the heathens." But new settlements sprang up also around Primitive Baptist churches. Old School Baptist churches were established in Kentucky, Indiana, Virginia, Texas, North Carolina, Illinois and Oregon. Often the number of ministers was so small that churches could hold service only one Sunday a month.

In a bit of irony, this is the same state in which many Old School Baptists find themselves today. Elders often are called to serve several churches, alternating where they will preach. The minister serving a church in the Salisbury Association, for example, may travel here from North Carolina one Sunday a month. At annual Association meetings, which usually last two to three days, five to eight sermons may be delivered in one day by elders from Canada, Texas, Georgia, North Carolina, New York or other points far and near. Such travel is never thought to be a burden, but a privilege to be able to rejoice in God's word together with other believers. Old School Baptist pastors are never paid a salary, and their only compensation may be part of the collection to defer the cost of travel and, most likely, meals taken at members' homes. Genealogists searching census tables for Old School Baptist ministers will not find them there. They will be listed as farmer, merchant or by whatever occupation they practice to earn a living, because their pastoral duties are not a "job." In recent years there have been some signs of modest growth. Although there are fewer churches opening their doors than in past years, the heart of Old School Baptist belief has not changed. If Elder Beebe should wander into Forest Grove or Salisbury Church some Sunday, he surely would feel right at home with whichever "wang-doodle" preacher who might be there that day!

Sylvia Bradley is a history professor emeritus at Salisbury University and co-founder of the Nabb Research Center.

Salisbury Association
Annual Meeting Reports on Membership

Church	1811	1819	1857	1894	1924	1938	1952	1956	1965	1970
Salisbury	66		47	30	35	23	24	21	14	11
Nassiongo	63			48	22	13	9	8	5	2
Indian Town	69			54	24	13	7	6	4	4
Head of the Sound	11									
Little Creek	40	55		69	39	22	12	8	6	8
Broad Creek	46	58			9	5	4	4	2	Xx
Fishing Creek	11			6						
Barren Creek/ Rewastico	31			15	11	8	7	5	4	3
Snow Hill				13	19	8	11	12	20	19
Forest Grove				35	21	8	5	4	6	6
Pitts Creek				8	5	Expelled 1844				
Messongoes				23	7	1				

Religion on the Eastern Shore

The Tale of the Portrait Ring - A Love Story

By Melanie Ayres Merryweather

There is a love story hidden deep in a tomb in the picturesque graveyard at Christ Episcopal Church in Cambridge, MD. This historic cemetery has been a burial ground since the latter half of the 17th century. Among the governors, Colonial politicians, Revolutionary War patriots, and veterans from various wars and other confrontations lurks the intriguing story of Williamina Elizabeth Smith Goldsborough which is just waiting to be told.

Williamina Elizabeth Smith Goldsborough lived from 1762 to 1790. She was the wife of Charles Goldsborough of Horns Point and daughter of the Rev. Dr. William Smith, first provost of the University of Pennsylvania and first president of Washington College. He also wrote the Preface to the Book of Common Prayer which is still used today as it was adopted October 1789 in Philadelphia.

At a young age Williamina Smith became engaged to Dr. Thomas Cradock (1752-1821), son of the Reverend Thomas Cradock, first of the family in this country and Rector of St. Thomas Episcopal Church, Garrison Forest. Cradock was educated for a medial career in Philadelphia. When his suit for the hand of Williamina was frowned upon by her father in part because Cradock's father had refused to support his future father-in-law's candidacy for Bishop of Maryland, the young couple with the assistance of Colonel John Eager Howard made plans to elope, but at the last minute Williamina, "fearing her father's displeasure," had second thoughts and backed out. Afterward she sent Cradock a ring with her miniature, said to have been painted by Major André, which the good doctor retained until the day of his death.

Williamina Smith returned to Chestertown to be with her family. On one especially rainy day, this lively young lady when walking in the mud of the unpaved Chestertown streets lost one shoe in the mud. As she was struggling to cope, a young man asked her what she was doing. Her retort was "putting my best foot forward." That man was Charles Goldsborough son of the Hon. Robert and Sarah Yerbury Goldsborough of Dorchester County whom Williamina married on May 15, 1783.

Charles and Williamina Smith Goldsborough had three young children when she tragically died in 1790. Her parents the Rev. Dr. and Mrs. William Smith came to Christ Church and placed her monument which has the following inscription in the churchyard:

> In memory of Williamina Goldsborough wife of Charles Goldsborough, Esq. of Dorset County Maryland daughter of the Rev. Dr. William Smith and Rebecca, his wife of Philadelphia. She died December 19, 1790, age 28 years."

To the memory of Williamina Elizabeth Goldsborough Her mournful parents inscribed this tablet:

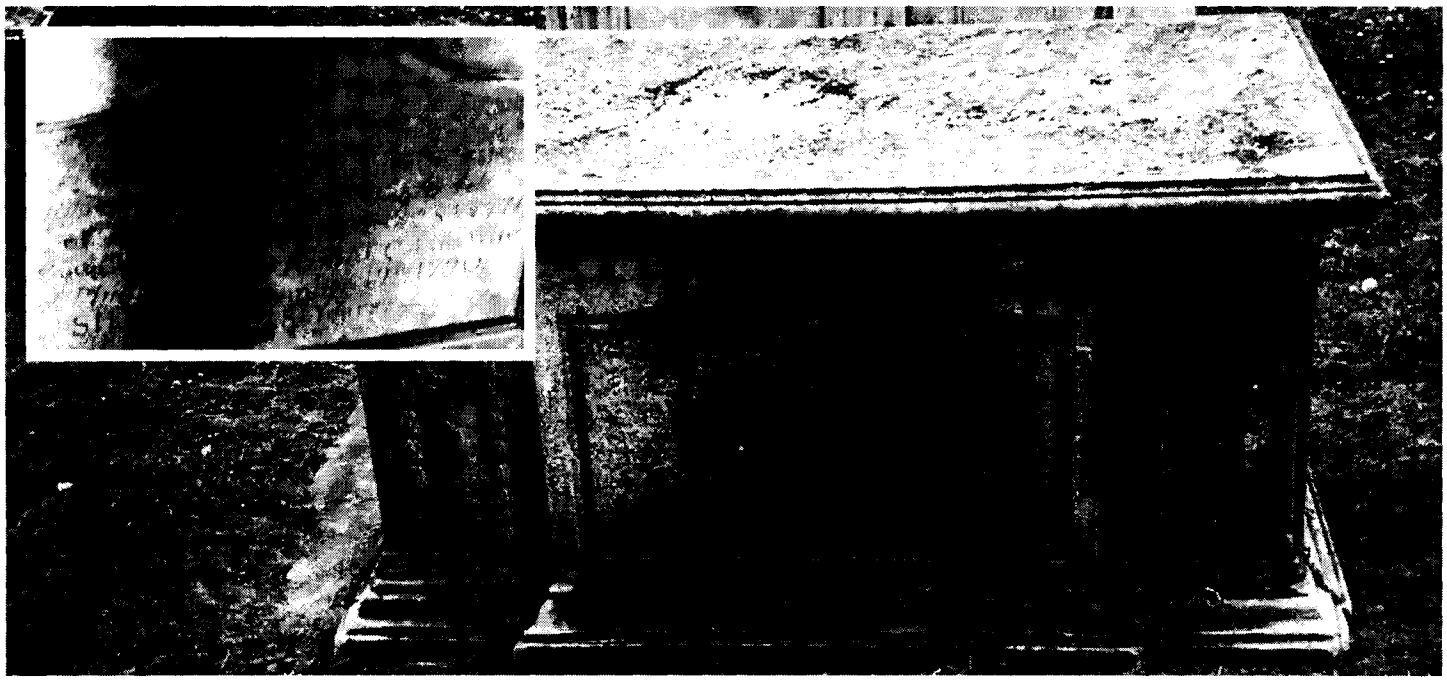
> Called from this mortal scene in the Bloom of life ... Here lies a much loved Daughter, Mother, Wife ... To whom each Grace and Excellence were given ... A saint on Earth, an angel now in Heaven ... to her sad shrine with trembling steps and slow ... bereaved parents come to speak their woes ... to grave it deep in monumental stone ... and with a husband's sorrow mix their own ... But ah! no further trace this tablet bears ... Line after Line is blotted with their tears.

But the story doesn't end here! To get back to Williamina's first love Dr. Thomas Cradock. Although a great society figure and able physician, he never married but devoted himself to his estate Trentham and to his church where he served as a vestryman for many years. The portrait ring which Williamina Elizabeth Smith had painted for him to remember her by remained in his possession and that of his nephew's family for several generations until 1950 when his great, great nephew donated it to the Maryland Historical Society.

Melanie Ayres Merryweather is a graduate of St. Mary's Junior College and the University of Maryland. In addition to other extensive historical research, Merryweather has compiled several family genealogy and reference books relating to Delmarva.

Sources:

Family records E. Thomas Merryweather, fourth great grandson of Williamina Goldsborough
Graveyard Records Christ Episcopal Church
Archival Records Dorchester County Historical Society



The Inception of Quakerism On the Lower Eastern Shore

By Kathleen Fichtel

The middle of the 17th century in Great Britain was a time of great religious tumult. There were many who were dissenters from the dominant Church of England; their beliefs enveloped a wide range from the ultra-conservative to the super-liberal. One group in particular decidedly withdrew from many of prevailing Christian tenets of the time; they were a group of individuals known as "Seekers" who were waiting for one who could lead them closer to God. George Fox, born in Leicestershire in 1624, was a Seeker in his own right, who eventually began an entirely new religious movement known as the Society of Friends by the 1650s. As little as a decade later, the Quakers, as they were alternately called, could be found throughout the British colonies such as Barbados and Virginia. By 1672 when George Fox made his famous visit to the eastern shores of Maryland and Virginia, there were already several large groups of Quakers in various locations throughout the region. Fox's visit served to further the influence of the Quaker peoples in the area as well as to organize them into a more cohesive group of individuals. The inception of Quakerism on the Lower Eastern Shore was not an easy undertaking, due to fierce opposition from the governments of both Maryland and Virginia at different times, but they persevered and continue to preach their message of "community, peace, simplicity and equality" in the area up through today.

The so-called "creative moment in the history of Quakerism" took place in 1652 when George Fox was the recipient of a vision on Pendle Hill in Lancashire, England. He prophesied that a great people would soon be gathered together, and after his descent he found many who were willing to embrace his concept of the "Inner Light," the spirit of the divine which has inhabited men since biblical times. According to Fox, all men have access to this universal spirit for it resides in the hearts of every man. Many were attracted to this message of universality where salvation could be found simply by following the Spirit. By nature, Quakers were missionaries, so they brought their message with them when they left for new homelands. Being a relatively young Christian sect, they worked to quickly spread their newfound faith through the British Isles and Europe as well as the fledgling colonies of the new world.

According to Kenneth Carroll, the leading historian on the subject of Eastern Shore Quakerism, Barbados became a junction for the introduction of the innovative faith into the New World, which most likely included the Chesapeake Bay region. By 1655, Quakerism had arrived on the Caribbean island, and many were quickly convinced by the refreshingly new and simple form of Christian worship. An exodus of more than 12,000 colonists left Barbados for the shores of America during the 1650s after they encountered a variety of problems that went hand in hand with residing in a tropical region when one is not accustomed to it. In this way, it is possible that the introduction of Quakerism took place at their hands, almost accidentally, as they made their way into a new, although more familiar, homeland. The exact date of the arrival of the Society of Friends into the Chesapeake Bay region is still unknown at this time, but it could have just as easily been planned rather than accidental (as it would have been at the hands of the migrating colonists from Barbados). Elizabeth Harris, an early member of the Friends, is known to have been involved in a mission in Maryland during the 1650s, but the date of her actual work is not known. There is, however, a letter that dates to 1657 in which she writes about her time in Maryland to another Quaker. Several Friends, including Harris, quickly developed a rather large following in the area of Kent, and in 1658, the earliest known mention of them on the official Colonial record is found:

> Vpon an alarme receaued from the Indians the Governor and councell toke into theyr consideracon the present vnsettled condicon of the militia and the necessity of a speedy settlement not only in regard of the Indians who by the English were of late disgusted, but also of the increase of the Quakers whos denyall of subscribeing the engagement ...

It is no surprise that they are mentioned in a negative context during the council proceedings of Maryland, and it was definitely not the last time it would happen there or elsewhere.

It seems that initial troubles with the government that the Friends had in Maryland were not necessarily religious in nature. They were seen to be in contempt of the government as they refused to swear or, for the most part, to participate in any form of militia. By 1659, the government of Maryland issued this order against them:

> Vpon Consideracon had of the disturbance in the Civill and military part of the Government by the Quakers.
> Ordered as followeth: viz
> Whereas it is to well knowne in this Province that there haue of late bin seuerall vagabonds & Jdle persons knowne by the name of Quakers that haue presumed to com into this Province as well diswading the People from Complying with the Military discipline in this time of Danger as also from giving testimony or being Jurors in causes depending betweene party & party or bearing any office in the Province to the no small disturbance of the Lawes & Civill Govern thereof: And that the keeping & detayning them as Prisoners hath brought so great a charge vpon this Province the Governor & Councell taking it into theyr Consideracon haue thought fitt to Appoint & doe heereby for the prevention of the like inconveniences for the time to com Require & command all & euery the Justices of the Peace of this Province that so soone as they shall haue notice that any of the foresaid Vagabonds or Jdle persons shall againe presume to com into this Province they forthwith cause them to be apprehended & whipped from Constable to Constable vntill they be sent out of the Province.

It certainly was not a favorable environment at that time to further pursue development of Quakerism on the Lower Eastern Shore of Maryland. If any Quakers were brought into the province, as the order stated, they were to be arrested and punished, seemingly because they refused to participate in military and other governmental responsibilities and tried to persuade others not to as well. There were, however, some notable Quaker residents of the Eastern Shore of Virginia, and it seems fairly probable that their persecution at the hands of the authorities had tinges of religious prejudice associated with it.

Jennings Cropper Wise, author of *Ye Kingdom of Accawmacke or the Eastern Shore of Virginia in the 17th Century*, made note of the fact that the growing faction of Quakers there led to a series of strict laws passed against them beginning in 1660:

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> The Quaker colony on the Eastern Shore must have increased rapidly, for in March, 1660, the Virginia Assembly passed very stringent laws against these strange people who were accused by the Accomackians of slandering the clergy, of defying the laws, and of uttering blasphemy. The records shows evidence against them all of denying the incarnation of Christ, and against some of speaking against God as a "foolish old man." Such words very naturally aroused the bitter opposition of the other settlers and brought down upon the Quakers' heads all the harsh treatment of which religious hatred and intolerance are capable."

Carroll asserts that William Robinson, a resident of the Eastern Shore of Virginia, introduced Quakerism to the area around 1658. Several men who are assumed to be Quakers appeared often in the Virginia court records around that same time, men with familiar and sometimes notorious names such as Ambrose Dixon, George Johnson, Thomas Price, William Coulbourne and Stephen Horsey. Their legal troubles led some of the men to petition the Province of Maryland for permission to move north for settlement in Annemessex in what would become Somerset County. At the time, the land in question was a disputed territory between Maryland and Virginia, so under the guise of religious tolerance, Lord Baltimore allowed the new settlement of Quakers in order to lay definite claim to the territory. An interesting anecdote about the small Quaker exodus northward from Virginia to Maryland involves Colonel Edmund Scarburgh and a small band of his men who followed them and tried to insist on Virginia's claim to the land. Stephen Horsey impudently showed them a patent signed by Lord Baltimore for his land in Annemessex, and Scarburgh had many scathing remarks to make about Horsey in his official report:

> Stephen Horsey, the ignorant, yet insolent officer, a Cooper by profession who lived long in the Lower parts of Accomack, once elected a Burgess by the Common Crowd and thrown out by the Assembly for a factuous and tumultuous person, A man Repugnant to all Government, of all sects yet professedly none, constant in nothing but opposing Church government, his Children at great ages yet unchristened, That left the lower parts to head rebellion at Annamessecks, where hee now liveth, and stands arrested but bids defiance until by stricter order delt with.

Scarburgh termed their movement north rebellion, whilst the Friends that left Virginia into what they understood to be Maryland property probably viewed it as saving themselves from fines, torture and prejudice. The complete statutes passed in Virginia against the Society of Friends during the early 1660s can be found in William Waller Hening's *Statutes at Large; Being a Collection of All the Laws of Virginia from the First Session of the Legislature in the year 1619* (New York: R & W & G Bartow, 1823). For instance, in 1661, a law was passed which stated that "all Quakers for assembling in unlawfull assemblies and conventicles be fined and pay each of them there taken, two hundred pounds of tobacco ... ." The government of Virginia seemed determined to suppress the Friends as they were not even allowed to meet together according to the law. It is no small wonder, then, that they would try to find another place where they could practice freely; this, they successfully did. By the 1670s, they were well enough established in Somerset County so as to attract a visit from the founder of Quakerism himself, George Fox.

George Fox's visit to the Eastern Shore is well known; thankfully, he kept a journal, which is still extant, during his visit so we are able to see the state of Quakers in the area through his perspective beginning in 1672. He wrote of participating in several large meetings (comparable to the Mass or the service of other Christian groups) on the Eastern Shore, both the upper and lower regions, and was even successful in wooing the local Indian leaders to join them. He traveled to the Colonies in the company of several other Friends, such as John Burneyate and William Edmundsen, in order to check in on the different groups of Quakers newly established and to ensure that they were properly organized into meeting groups. In all likelihood they were also curious about the potential for further growth of Quakerism in the newly opened land of America. After holding a large general meeting on the western shore of Maryland with all of his party, they split up. William Edmundson and several left for Virginia while Fox left for the Eastern Shore:

> After these two general meetings were over, we parted Company, dividing ourselves into several Coasts, for the Service of Truth. James Lancaster and John Cartwright went by sea to New England; William Edmundson, and three Friends more with him, sailed for Virginia, where things were much out of Order: John Burneyate, Robert Widders, George Pattison and I, with several Friends of the Province, went over by Boat to the Eastern Shore, and had a meeting there on the First Day; where many people received the Truth with Gladness, and Friends were greatly refreshed. A very large and Heavenly meeting it was, and several Persons of Quality were at it; two of which were Justices of Peace.

George Fox and his fellow travelers went far and wide to visit with confirmed Friends and to hopefully attract new ones. In March 1672, he headed to what was called "Anamessy River" and visited Captain Coulbourne, amongst others.

In their typical tradition, they held several meetings and made sure to visit and meet with many of the local individuals, especially Friends. They were travelling for many months and held many meetings at all of the places they visited. In contrast to the general opinion of Quakers in Virginia as lazy and idle, Fox noted at the end of his time in Maryland that while waiting for the last General Meeting in Maryland that they planned to attend, they spent their time by "visiting Friends and Friendly people, and in having Meetings about the Clifts and Pottuxon; and partly in writing Answers to some Cavilling objections, which some of Truth's Adversaries had raised and spread abroad, to hinder people from receiving truth: we were not Idle, but laboured in the Work of the Lord, until the General Provincial Meeting came on ... ." George Fox's work in the newfound provinces of Maryland and Virginia (as well as Jamaica and New England, during the same trip) served much to further the cause of Quakerism throughout the population.

Despite attempts by both Maryland and Virginia (at varying times) to suppress the growth of adherents to Quakerism, there was nothing they could do to stop many people from participating in and eventually believing in the concept of the Inner Light. During the early Colonial days, many Quakers throughout the New World were put on trial because of their beliefs, when they would only infuriate the commanding officers even further by, say, refusing to swear or to remove their hats during trial. That quiet stubbornness and perseverance despite many factors against them seem to be present in Quakers from the very beginning, as they became strong believers in George Fox's new understanding of the Universal Spirit and oftentimes refused to be dissuaded from doing what they believed to be morally and spiritually proper. They also worked very hard to bring what they thought to be a simpler, more-refined Christianity to others who could potentially be attracted to the concept. The Society of Friends has been and is continuing to be an influential part of American society, as they quickly became an outspoken voice in politics in a continuing attempt to further their causes of peace and social justice. They are also a part of the Eastern Shore's history, as they were active enough and deemed important enough to attract the founder of their religion himself to the area, where he successfully organized several more monthly meetings during his visit, some of which have been practicing ever since.

Kathleen Fichtel is a graduate assistant at the Nabb Research Center and has a keen interest in environmental history. She has also done extensive work on the subject of American Colonial accounting.

Did you know?

England prohibited Bibles from being published in America. The first Bible to be published in America was not done until after the final battle of the Revolutionary War, a struggle that lasted through to the War of 1812 which ended in 1814 at Yorktown, VA.

It is ironic that one of the first books published in America was of the Book of Psalms from the Bible done in the late 1600s.

Religion on the Eastern Shore

The Foundation of Organized Presbyterianism In Old Somerset

By Patricia Taylor

Through the actions of a few men and the time in history, pivotal moments occur. One such example is the organization of the Presbyterian system of church government in the New World. A spiritual need existed in Somerset County and was answered by the missionary spirit of Francis Makemie, William Traile, Samuel Davis and Thomas Wilson, ministers of the Presbyterian Church in the North of Ireland. The Presbyterian Church in the North of Ireland was under persecution which restricted these ministers from serving their Lord. Coming to the New World gave them the freedom to organize congregations in their faith.

Although the foundation of Presbyterianism had been laid in the province of Maryland before Francis Makemie arrived in 1683, and Presbyterian churches older than the Somerset Presbyterian churches existed in New England, the Rehoboth Church in Somerset County was the first headquarters in the New World of Makemie, the founder of organized Presbyterianism in America.

Maryland was colonized in 1634 as a Roman Catholic settlement but contained many non-Catholics. In 1649 the great Act Concerning Religion, which paved the way to religious freedom, was passed. It did not introduce a new principle or policy into the government of the colony, but established as policy what had been a practice from the beginning. The provisions forbade the disparagement of any group or individuals calling themselves Christians by any other group or individuals. "Presbyterian" is listed as a religious designation.

William Stevens was another man who played an essential role in the growth of Presbyterianism in Somerset County. His name first appeared in Maryland records for the "Eastern Shore below Choptank" in 1665, and he was named to the first Commission of the Peace and was designated as one of the three judges of the court of the newly formed Somerset County in 1666. Although Stevens was a member of the Church of England, he was sympathetic toward any expression of Christian faith. He had friendships with Quakers as well as respect for George Fox (the Apostle of Quakerism), made the appeal in 1680 to the Presbytery of Laggan for a Presbyterian minister and yet was loyal to the Roman Catholic Proprietor of the province of Maryland. Stevens and Makemie became very close friends upon Makemie's arrival. His home plantation was named "Rehoboth," a word taken from the Bible meaning "room for all."

In response the spiritual needs of the settlers the Grand Jury of Somerset County in March 1672 gave the following opinion:

> It is the opinion of us Grand Jurors That sermon Shoulld be taught in ffoure severall places in the County (vizt) one the first Sunday at the house of Mr William Stevens at Pocomoke one the second Sunday at the house of Daniell Curtis in Anamessicks one the third Sunday at the house of Christopher Nutter in Manoakin And one the fourth Sunday at the house of Thomas Roe at Wiccomcomoco. And it our desire that Mr Matix shoulld here preach. David Brown fforman."

William Stevens, the presiding magistrate, was a member of the Church of England; David Brown, the foreman, was a Scotch Presbyterian; and some of the other members of the Grand Jury were Quakers or Church of England men. The preaching stations set the stage for Makemie's arrival to organize them into Presbyterian congregations, and then he organized the congregations into a Presbytery. Since the rivers were the major mode of transportation for the settlers, these preaching stations were established on rivers. The preaching station at the house of William Stevens "at Pocomoke" was organized into the congregation of the Rehoboth Church, and the one at the house of Thomas Roe "at Wiccomcomoco" was organized in the Wicomico Presbyterian Church now located in Salisbury. The Manokin Church in Princess Anne is in the immediate vicinity of the preaching station at the house of Christopher Nutter "in Manoakin."

In 1680 an appeal of the Presbyterians in Somerset voiced by William Stevens was made to the Presbytery Laggan in the North of Ireland for a godly minister. Reverend Francis Makemie, a younger man newly ordained, arrived at Rehoboth in 1683 and was followed by Reverend William Traile, Reverend Samuel Davis and Reverend Thomas Wilson, older men with more experience and trails. While Makemie visited the colonies along the seaboard, Traile, Davis and Wilson ministered to the congregations.

William Traile ministered mainly to the Rehoboth congregation while Makemie was absent from the fall of 1683 through 1687. When conditions improved in Britain, Traile returned home. Samuel Davis ministered to the Snow Hill congregation from early 1685 until 1698 when he moved to Lewes, DE. He continued at Lewes for 20 years before returning to Snow Hill as its pastor. Thomas Wilson ministered to the Manokin congregation from early 1686 until his death in 1702.

In 1692 the Church of England had become the official Church of Maryland, effectively canceling the Act Concerning Religion of 1649. Quakers and Presbyterians faced harassment from the established church. When the Rehoboth Presbyterian Church made an application for a license to build a new church building in 1705, it was denied or at least delayed. It was near the Coventry Parish Church, a Church of England. So Makemie built the church on his own land, although it required a law suit. In his will he bequeathed the property to the Rehoboth congregation.

In 1704 Makemie went to Britain to obtain assistance from the Presbyterians in supporting two ministers in the Colonies for a period of two years. John Hampton from Makemie's home Presbytery of Laggan served the congregations at Snow Hill and Buckingham (Berlin), and George McNish served the congregations at Manokin and Wicomico. In 1698 Reverend John Wilson came to New Castle as its first Presbyterian pastor. The congregations were ready to be organized.

By early 1706 the first Presbytery was formed under the leadership of Makemie. He and six other ministers met in Philadelphia and bound themselves together in a new judicatory known as "The Presbytery." Five of these men were ministering within the bounds of what is now the New Castle Presbytery: Francis Makemie at Rehoboth, John Hampton at Snow Hill, George McNish at Manokin and Wicomico, Samuel Davis at Lewistown (Lewes), and John Wilson at New Castle. The other two original members of the Presbytery were Nathaniel Taylor of Upper Marlborough, MD, and Jedediah Andrews of Philadelphia. Makemie was elected as the first moderator.

Presbyterianism grew and by 1716 the Presbytery was divided into four Presbyteries (Philadelphia, Long Island, New Castle and Snow Hill), and an annual synod resulted in the formation of the Synod of Philadelphia. Presbyteries were responsible for administrative matters such as supplying ministers to congregations and the Synod was responsible for judicial matters.

The founding fathers of the country used the organization of the Presbyterian system of church government that Reverend Francis Makemie founded as a model for the organization of the government of the newly formed country. Somerset County is the home where the seed of this new governing organization was planted.

Patricia Taylor is a Nabb Center board member and volunteer coordinator.

Francis Makemie's Will at a Glance

By James Edward Jensen

"In the name of God Amen." And so began the will of Francis Makemie, but that is where all previous similarities to other wills end. Makemie, the father of the Eastern Shore Presbyterian Church, has perhaps the most unique probate records of any Colonial resident of the Eastern Shore. They offer a glimpse into the personal sphere of his life as a window into his home and family.

Makemie had an inventory that rivaled all others in shear diversity. Nearly everything that one could have owned in the Colonial period was represented in his run-on list of inventoried items–a list that boasts 307 subtotaled entries and a further three related documents for his slave accounting detailing their respective valuation.

Within his will Francis Makemie distributes two items of interest, first his unrivaled collection of books and second his sizeable properties and lands throughout the Eastern and Western shores. From his inventory it is revealed that Makemie had in his personal library, of nearly 500 works, titles written in Latin, Greek, English and Hebrew from which his wife Naomi was to choose 120 titles in English to ensure that she, along with their two daughters Elizabeth and Anne, receive 40 books each. The remaining 350 odd books were to be transferred to Jedidah Andrew, minister at Philadelphia, and all future ministers in succession–with the exception of Makemie's laws books which were to be given to Andrew Hamilton.

Abstracted Inventory of Francis Makemie

King William's and Queen Mary's picture
Looking glass table and stands
1 picture
3 small picture
4 old mapps
1 fidle and case
1 prospective glass
1 watch
2 dozen of cain chairs
several linen items made of Damask
1 plush sadle & _____ with pistols & houlsters
9 straw hats
435 pounds of old iron
1 shallop worm eaten and very ilsound
1 brass sundial 2 burning glass
1 ship compass
20 hogs heads of tobacco ...
1 boat
50 sheep
15 bushells of salt
3100 post of inch & half oak plank
700 of inch pine
1 small apple cart & wheels
309 pounds of nails
1 silver shell grater
1 small iron chyrugion instruments & 1 old chyrugion bee
1 brass cock
180 ounces & _ of plate
1 pair physic scales & weight
1 silver spoon
1 parcell of bottles viols gally potis of physical means & papers des &c.
a small lbell
20 pairs of oars
396 book vixt: Latin, Greek, English & Hebrew &c
a parcel of old books ____ Broken & louse papers of 96
a servant boy having seven years to serve some odd months
7 old bags
310 bushells of corn
16 hoggs
18 hogs
1 old sloop cabin bed
20 gallons of traine oyle
9 cows and calves
8 cows & 3 bulls 1 steare
8 yearlings 1 heifer
21 sheep young & old
2 pair of hand mill stones
1 old cabin bed
4 old pewter bassoons

The actual inventory itemized over 1,000 items, but this list was chosen to highlight certain entries of interest. As a note, the regular inventory items commonly found in this era were all represented in this inventory, from tools for wood, gardening and smithing, to furniture, curtains and rugs.

Taken from Reel No. 5 Accomack County Wills and Administrations (1692-1715) p. 459-460, January 13, 1708.

Author Notes: Naomi the rellect of Francis Makemie married James Kempe by April 1709.
Taken from Reel No. 5 Accomack County Wills and Administrations (1692-1715) p. 483a, April 21, 1709.
Black silk cloak chamblet and 1 silver headed cane broken all valued at 2:06:00. Taken from Reel No. 5 Accomack County Wills and Administrations (1692-1715) p. 512a, December 6, 1709. These two items were listed in Makemie's Will.

Religion on the Eastern Shore

Deal Island Church Records

By T. Aaron Horner

Deal Island Church Records, a new publication, contains transcription of baptisms and marriages from church record books belonging to the Deal Island Methodist charge. These records started in the mid-1870s, when Deal Island became a separate charge within the Wilmington (now Peninsula) Conference of the Methodist Church. Besides baptisms and marriages, other types of records found within, these church books include accounts, class records, memberships and probationers.

Since the earlier books were in such sorry conditions, the church granted the Nabb Research Center permission to have the books microfilmed. The books were microfilmed in winter 2001 and copies currently reside at the Nabb Center and the Deal Island Church. Afterward, a volunteer of the Nabb Center transcribed the baptism and marriage records into their own databases.

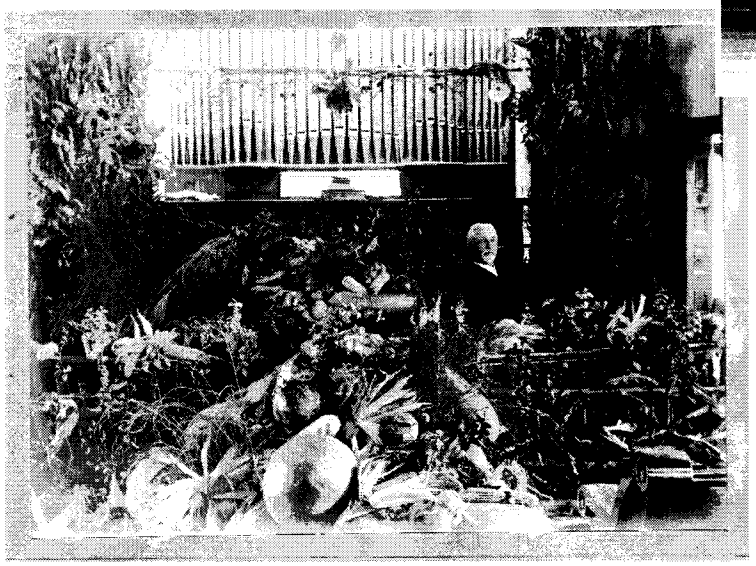
Due to privacy issues, a decision was made not to publish records until after a certain date. The baptism records go up through 1930; over 1,300 records were compiled. The marriage records go up through 1950; over 500 records were compiled. The records have been sorted alphabetically by surname. Baptism records contain the birth and baptism dates, names of the parents, and the names of ministers. Marriage records are arranged in two parts, one alphabetized by surname of the bride and the other by surname of the groom. These records include date of marriage, occupation of the groom, ages of the bride and groom, residences of the bride and groom, and remarks. Though the majority of baptism and marriage records are of Caucasians, there are a handful of records who were African-American.

T. Aaron Horner, Nabb Center research assistant and SU alum, specializes in both geography and history with an interest in the Eastern Shore.

Spotlight on Collections

These photographs are from the extensive Asbury Methodist Church Collection which has not yet been processed. Due to limited resources, it may be many years before this trove of information is available to the public for use. Pictured here is a photograph depicting a Sunday in the fall called "Harvest Home" Sunday which was a celebration with corn, pumpkins and other garden goods piled high encircling the altar in gratitude for the bountiful harvest. The Young Peoples Conference photograph depicts young men and women in front of the Asbury Methodist Episcopal Church's main entrance and in the background is a sign indicating that Joseph T. Herson was the minister of the day.

Young Peoples Conference, Salisbury 1922, Nabb Research Center Archives.



Rev. Dr. Martindale c. 1910 (1842-1917), minister for 22 years, Old Asbury, Salisbury, MD, Nabb Research Center Archives.

ASBURY UNITED METHODIST CHURCH COLLECTION

By Dr. G. Ray Thompson

Asbury United Methodist Church has a long history on the Eastern Shore of Maryland, starting in 1778 and continuing to exert a strong influence regionally today. The diversity of the holdings of the Asbury collection make it particularly important for mining materials about the religious, social, economic, AND political growth of our local area. Records include Sunday School record books, financial records of various kinds, Annual Conference records from 1940–, architectural drawings and photographs of church structures, hymnals from a variety of periods showing the dramatic changes in hymnody over 200 years, deeds, vital records (births, marriages, deaths, membership records), church bulletins from 1916-1948 listing a host of social activities in the local region, The monthly newsletter *The Asburian*, records of community and regional activities of the Church, and women's and men's fellowship organizations. These records provide a wealth of information, not only in relation to the spiritual development of one denomination on lower Delmarva, but also about insights into the social, educational, economic, and political attitudes of the area.

Religion on the Eastern Shore

Primary Sources

19th Century Discrepancies?

By Rebecca Miller

Miller, James 1806-1886

Long-time Nabb member Louise Porter Moyer recently called our attention to the following list of preachers by sending us a photocopy which she obtained from Barrett's Chapel back in 1989. It turns out Nabb has the Wilmington Conference Minutes from 1869-2001 which were generously donated and bound for us by the Rev. Charles E. Covington Sr.

Upon close examination, the list is puzzling, as there is no key to the "L," "D" and "E" abbreviations, designated as "Official Relation," in either this 1869 list or in several subsequent volumes. We think the designations stand for local preacher, deacon and elder, thanks to the Rev. Lloyd Foard of the Deal Island Charge. James Murry [sic] of Newtown wrote a book in 1883, *History of Pocomoke City, formerly New Town*, and from that we gleaned that in the 1846 time period he was serving the church as a class leader, recording steward and local preacher. Murray was ordained in 1868. Additionally, the list shows Newtown in Somerset County but that area had been in Worcester County since 1742

Other puzzling entries concern Zacheus Bowen, with an 1860 "Date of License" and Dames Quarter post office, as in 1850 and 1860 he was a carpenter in Berlin, Worcester County, and by 1880 he was a bookseller in the Mt. Vernon District in Somerset County. Benjamin Hayes Foxwell, also "L" in 1860 was a farmer in 1850 and 1870, but was the keeper of the almshouse (located on Mt. Vernon Road) on the 1860 census. Hance Lawson (1824-1889) is listed with his address as Marion Station, yet from what is known of him Lawson resided in Lawsonia and then later in life, the Jacksonville areas of Crisfield. Lawson may have caught the error as in the 1870 Conference minutes his post office was indeed Crisfield and no county was designated for anyone in their post office address.

James Miller (1806-1886) is always listed as a farmer by occupation and he resided and preached in Perryhawkin, yet this list indicates Princess Anne; by 1871 his status was "D" and he had a Newtown post office. J.L. Scott of Princess Anne, was really James H. Scott (1828-1901) of Mt. Vernon. Henry Prettyman White was a farmer of Dames Quarter with no license date but by 1871 his licensure of 1867 was printed. From Antioch Methodist Church Records 1856-1877 transcribed and published by Philip L. Goldsborough and myself, we know that Zacheus Bowen and James Miller performed marriage ceremonies and baptisms.

Within each district, there were circuits, which were served by pastors. Snow Hill District had 11 circuits. In 1870 one of the locations in the Princess Anne Circuit was "Deils Halan." We know certainly this is Deal Island. Within circuits there were several churches, so it is easy to see that a pastor could attend individual churches only once per quarter, at best, thus the need for the individuals designated as "Local Preachers."

It's interesting that this contemporary source of the 19th century contains what we consider "discrepancies." If any of our readers have a different understanding as to the true meaning of the abbreviations we will be very grateful to learn it so we may better serve our researchers. Indeed, we consider these records to be a primary resource. The lessons to be learned are that more than one page of a source should be consulted and that just because it's old, doesn't mean it is right.

Annual Minutes of the Wilmington Conference 1869

		Local Preachers	Snow Hill District
1863	L	Adkins, J. John	Georgetown, Del.
1860	L	Beauchamp, J	Fairmount, Somerset Co., Md.
1861	D	Bowen, Zacheus	Dames Quarter, Md.
1860	L	Brinkley, John	Salisbury, Wicomico Co., Md.
	L	Betts, Wm Gumborough, Sussex Co., Del.	
1860	D	Clifton, G.W.	Salisbury, Wicomico Co., Md.
1855	L	Conner, N.C.	Marion Station., Md.
1855	D	Cutler, G.P.	Onancock, Accomac Co., Va.
1855	L	Collier, Peter	Hall's Store, Sussex Col., Del.
1867	L	Conway, R.H.	Harrison, Dorchester Co., Md.
1846	D	Covington, G.W.	Newtown, Somerset Co., Md.
	L	Cramer, Valentine	Cambridge, Md.
1864	L	Devereaux, Joseph	Snow Hill, Md.
1864	D	Dodd, David	Georgetown, Del.
1860	D	Davis, Edward	Church Creek, Md.
1867	L	Dix, John Deal's Island, Somerset Co., Md.	
1820	L	Evans, William	Lewes, Del.
1869	L	English, Thomas M.	Sharptown, Wicomico Co., Md.
1860	L	Foxwell, B.H.	Princess Anne, Md.
1858	D	Harris, William	Bridgeville, Del.
1863	L	Hall, Houston	Milton, Del.
1862	D	Hayman, W.W.	Salisbury, Md.
1861	E	Hazzard, R.B.	Salisbury, Wicomico Co., Md.
1849	L	Hitch, E. Laurel, Del.	
1833	D	Hazzard, William	Seaford, Del.
1867	L	Hudson, Geo	Seaford, Del.
1867	L	Hudson, Thomas S.	Princess Anne, Md.
1855	L	Jones, Jeremiah	Gumborough, Sussex Co., Del.
	D	Johnson, L.E., M.D.	Lakesville, Dorchester Co., Md.
1844	D	Kenney, J.L.	Federalsburg, Md.
1861	L	Kenney, James T.	Federalsburg, Md.
1856	L	Lewis, Joseph	Gumborough, Sussex Co., Del.
1861	D	Long, W.H.C.	Marion Station., Md.
1865	L	Linch, Mines S.	Ellendale, Sussex Co., Del.
		Lawson, Hance	Marion Station., Md.
	L	Leatherbury, P.A.	Onancock, Accomac Co., Va.
1867	L	Millman, Jesse	Ellendale, Sussex Co., Del.
1861	L	Miller, James	Princess Anne, Md.
1846	D	Murry, James	Newtown, Somerset Co., Md.
1865	L	McReady _____	Rehoboth, Somerset Co., Md.
1862	L	Mobray, A.J.	Cambridge, Md.
1854	L	Nicholson, E.	Powelsville, Md.
1867	L	Pool, John	
1856	E	Rawlins, P.H.	Bridgeville, Del.
1850	D	Reed, S.P. Berlin, Worcester Co., Md.	
1858	L	Robinson, J.	Sharpetown, Wicomico, Md.
1850	E	Reed, J.P. Frankford, Sussex Co., Del.	
1863	L	Scott, J.L. Princess Anne, Md.	
	E	Stewart, J.T.	Church Creek, Md.
1869	L	Straughn, David	Cambridge, Md.
1850	L	Tubbs, William B.	Andy, Sussex Co., Md.
1865	L	Tilghman, J.H.	Salisbury, Md.
1863	L	Tilghman, N.J.	Tyaskin, Wicomico, Md.
	E	Williams, R.W., M.D.	Cornersville, Dorchester Co., Md.
1838	D	Wright, D.C.	Preston, Caroline Co., Md.
	E	Webb, Samuel	Sharpetown, Wicomico, Md.
1862		White, S.G.	Salisbury, Md.
		White, Henry P.	Princess Anne, Md.

Abstracts of the History of Christ United Methodist Church 1960-1995

By Jim Morris

During October 1960, Rev. Clifton Hope was appointed to make a survey of the area surrounding Phillip Morris Drive. The purpose of the survey was to determine the number of Methodist families who would be interested in supporting a Methodist Church should one be erected on Phillip Morris Drive. This survey revealed a number of Methodist families living within this periphery as potential members. Plans began to move forward toward the building of Christ Methodist Church when Hope reported to the Peninsula Conference that approximately 50 families would support a Methodist Church should one be established in the eastern section of the City of Salisbury. Sixteen acres of land were purchased by the Peninsula Conference on Phillip Morris Drive. At the Peninsula Annual Conference in May 1961, Rev. Daniel G. Higgins Jr. was appointed by the Resident Bishop, Bishop John Wesley Lord of the Washington Area, to organize and establish a new Methodist Church.

Dr. John E. French, district superintendent of the Salisbury District, confirmed that Rev. Higgins, formerly pastor of the Mt. Pleasant Methodist Church in Crisfield, was to minister to an entirely new congregation in the suburban area just east of Salisbury.

On June 25, 1961, the first service was held in the living room of the parsonage on Crestwood Circle with 16 persons present and Rev. Higgins preached the first sermon.

The following is a list of the persons attending this first service: Rev. Daniel Higgins Jr., Dr. John E. French, Mrs. John E. French, Mrs. Daniel G. Higgins Jr., Kim Higgins, Cindy Higgins, Mrs. Ralph Crouch, Ralph Crouch Jr., Mrs. Kerford Payne, Mr. Kerford Payne, Mr. Howard Cartwright, Mike Cartwright, Mr. Fred Tackitt, Mrs. Fred Tackitt, Linda Tackitt, Fred Tackit Jr. and Mrs. Fred Gardner.

The first congregational meeting was held on October 22, 1961, immediately following the worship service at the parsonage. Rev. Higgins acted as chairman with Mrs. Kerford Payne as secretary. The purpose of this meeting was to elect officers of the church. The nominating committee consisted of Mr. Higgins, chairman, Ernest Disharoon, Howard Cartwright, Raymond Peterson and Mrs. Fred Tackitt. They submitted their reports and recommendations. The nominating committee recommended the nominations of the following persons and they were all duly elected.

For Board of Trustees: Fred Tackitt, Glen Ellis and Wilbert Parsons.

For Board of Stewards: Franklin Harper, Mrs. Raymond Peterson, Richard Phillips, Mrs.Kerford Payne, Edward Parsons Jr. and Mrs. Lee Townsend.

For Building Committee: Henry Parker, Chairman, Floyd Twilley, Paul Layfield, Ernest Disharoon and Mrs. Fred Gardner.

For Commission on Stewardship and Finance: Robert G. Baldwin Jr., Chairman, Brooks Parks, Mrs. Charles Gammon and Mrs. Glen Ellis.

The Commission on Membership and Evangelism: Charles Gammon, Chairman, Paul Layfield, Mrs. Howard Cartwright, Mrs. Norris Cartwright, Kerford Payne, Mrs. Robert Baldwin, Mrs. John Elliott and Mrs. Richard Phillips.

Music Committee: Mrs. Glynn Bridge, Chairman, Mrs. Charles Gammon, Mrs. Floyd Twilley and Mrs. Kerford Payne.

Lay Leader: Raymond Peterson

Church School Superintendent: Ernest Disharoon

Treasurer of Current Expenses: Howard Cartwright

President of the Women's Society of Christian Services: Mrs. Fred Tackitt, President

At the meeting of the Official Board on December 6, 1961, Mr. A. Hensel Fink, AIA, of Philadelphia, was selected as the architect for Christ Methodist Church. At the same meeting Robert Baldwin was elected financial secretary and Floyd Twilley as treasurer of the Building Fund. Proceeds of the Building Fund were to be deposited in the First Shore Federal Savings and Loan Association. The current expense money was to be deposited in the Farmers and Merchants Bank.

Worship services and the church school met in the parsonage for one month and then rented the facilities of the Beaver Run School on Ocean City Road from the Wicomico County Board of Education. Thus, all services were held in the school until our church was built. The church pianist while meeting in the school was Gloria Bridge. Through the kindness of the East Side Men's Club, plans were made available to the church for the facilities at the club's annex on Glen Avenue Extended for social functions, youth meetings and a newly organized Boy Scout Troop.

The congregation had grown since October 1, 1961, to 106 members, representing 46 families. A motion was made and seconded at the Official Board meeting at the Parsonage on February 7, 1962, that the Charter Membership time be extended by six months ending on Easter Sunday morning. The following are the Charter Members of Christ Methodist Church, Salisbury, Maryland:

Stella M. Austin	Marian L. Dykes	Florence P. King	Wilsie D. Parker	Richard W. Phillips
Boyd L. Austin Jr.	Louise C. Elliott	Vaughn King	Ann B. Parks	Rosanne W. Phillips
Judy Beauchamp	Edna Marie Ellis	Mae Lannder	Brooks Parks	Dean Powell
Mary W. Baldwin	Glen W. Ellis	Flossie Layfield	Mildred Parks	Louis B. Smith
Robert G. Baldwin	Janet Ellis	Paul R. Layfield	Patricia Parks	Nancy M. Smith
Gloria Jean Bridge	Betty K. Gardner	Anna May Liston	Bertha J. Parsons	Dorothy R. Tackitt
Glynn R. Bridge	William Gardner	Kenny Liston	Fae Parsons	Fred. A. Tackitt
Carolyn Cartwright	Charles R. Gammon	Judy Palmer	H. Edward Parsons Jr.	Margaret Townsend
Howard L. Cartwright	Jeanne P. Gammon	Harry L. Palmer	Helen Parsons	Bettye Townsend
Marian Cartwright	Charlotte W. Harper	Mildred B. Palmer	Wilbert L. Parsons Sr.	Floyd Twilley Jr.
Michael Cartwright	Franklin M. Harper	Grace Parker	Wilbert L. Parsons Jr.	Ruth C. Twilley
Norris C. Cartwright	Robert W. Harper	Henry S. Parker	Iris B. Payne	Floyd A. Twilley Sr.
Rennie Cartwright	Webster F. Harper	Nellie Parker	Kerford L. Payne	Jane T. Wallace
Eunice L. Crouch	Jeanne L. Higgins	Priscilla A. Parker	Barbara S. Peterson	Thomas Wallace
Ralph Crouch Jr.	Eugene Hobbs	Robert C. Parker Jr.	Bruce L. Peterson	Mrs. G.B. Williard
Ernest J. Disharoon	Rose Hobbs	Robert C. Parker Sr.	Raymond Peterson	Mr. G.B. Williard

In 2001, Christ United Methodist Church had 500 members with an average weekly attendance of 551. The Church also celebrated its 40 year anniversary with tours of the new (although unfinished) facility, a movie showing the building of the original sanctuary, a speaker, food and entertainment. In 2005, the Church's membership was 661 with a weekly attendance of 550.

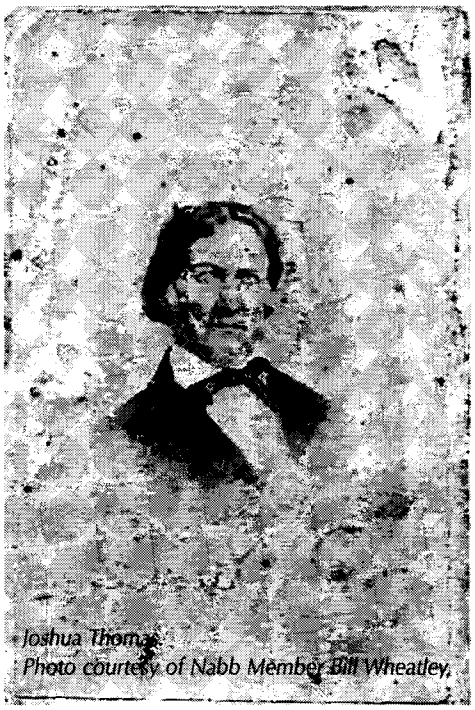
Jim Morris serves as church historian for Christ United Methodist Church and works extensively with the Lower Delmarva Genealogical Society, the Wicomico Historical Society and the Wicomico Historical Trust.

Religion on the Eastern Shore

Joshua Thomas: A Diamond in the Rough

By Rebecca Miller

One of the more well-known historical personalities of the Eastern Shore is Joshua Thomas, who was responsible in great part for the permeation of Methodism among the water communities of Somerset County and the Tangier islands of the Chesapeake Bay. We would know little about this man so important in Eastern Shore religious history but for the Rev. Adam Wallace's 1861 biography, The Parson of the Islands. Wallace described Joshua Thomas as being of a "natural roughness, a polished diamond of the first order, to whom lawyers, judges, doctors and preachers gave more heed than they would to the most cultured man in the community." The Parson is truly legendary and, as such, is a "larger than life" character in the annals of Somerset County history and folklore.



Joshua Thomas
Photo courtesy of Nabb Member Bill Wheatley

Joshua Thomas was born in the Potato Neck (now Fairmount) area of Somerset County on 30 August 1776 to John and Martha Hall Thomas. John Thomas died as a result of a dog bite when Joshua was a tot; Martha remarried to George Pruitt, Sr. who became subject to "drunken frolics for weeks at a time" after the family home was burned by "refugees". Joshua was a man of temperance and mightily exhorted against the use of alcohol, preaching total abstinence, this attitude presumably stemming from his youthful experiences.

For about three years Joshua lived with David Tyler on Smith Island, with whom he had been working on the water as a fisherman for several years after the death of his mother at age 80. Martha Hall Thomas Pruitt is allegedly buried under the former Ford's store in Upper Fairmount, now the site of Chesapeake East Pottery.

When Joshua was about 23 years of age, he began praying for a wife and "promised if the Lord would bless me with a good wife I would begin to serve him better than I ever yet had done." On 10 September 1797 Joshua married Rachel Evans. Prior to her death at the age of 27, Rachel bore Joshua six known children.

In the early 1800s there was no regular form of organized worship on any of the outlying islands, although as early as 1782 there was "a large and faithful band of Christians" on Deal's Island. On the occasion of the baptism of his first-born son John, Joshua Thomas examined his religious beliefs and thereafter began to attend the Episcopal Church at Annamessex and Pungoteague, Virginia. The Rev. Joshua Reese, Rector of Stepney Parish 1799-1801, was summoned to preach on the islands from time to time and Joshua was usually drafted to transport the rector in his canoe. Joshua soon regularly kept the Sabbath at the old chapel which stood near the head of Coulbourne's Creek. On one visit to St. Paul's, upon finding Father Reese away, Mr. William Miles invited Joshua to attend St. Peter's Methodist Church, which Joshua did with great reluctance.

At a camp meeting held in Pungoteague in August 1805, presided by Lorenzo Dow, Joshua became interested in Methodism because of the powerful sermon by Dow. It was at a camp meeting in Annamessex the following year that he was converted to Methodism. Shortly after his conversion, Joshua became an official member of the circuit as an exhorter; the circuit included Smith's and Tangier Islands.

During the War of 1812, the British fleet made Tangier Sound the center of their operations while the Chesapeake Bay area was under attack. Brother Thomas, as Joshua was now known, conferred with the British Admiral on several occasions as Joshua's reputation as a just and holy man preceded him. Brother Thomas influenced the Admiral to spare the trees around the Methodist camp ground and to use a vacant house as a headquarters rather than seizing a neighbor's home. In the late summer of 1814 the British prepared to take Baltimore. Before they left Tangier Sound, Brother Thomas was summoned to exhort the soldiers. At the appointed hour, some twelve thousand men were lined up in columns to hear Joshua Thomas preach. He warned them of the danger and told them God told him they could not take Baltimore and would not succeed in their battle. While Brother Thomas' part in the war was small, within a short period his reputation grew exceedingly.

While the British were still locally encamped, Brother Thomas' wife Rachel passed away. He married 30 Sept 1814 Charlotte Bradshaw, daughter of Richard and Arabella Mister Bradshaw, by whom he had at least three more children.

On 17 July 1828 the first Methodist camp meeting was held on Deal's Island–where Brother Thomas had resided since about 1825–at a site called Old Hill. Brother Thomas had been ordained a Deacon in the church and had become the successor to the Reverend David Wallace. Rock Creek Church, to which Brother Thomas had a four mile walk, was the first place of public worship in the vicinity of Deal's Island.

Between June 1825 and September 1837 nineteen marriages performed by Joshua Thomas of persons residing on Smith's and Tangier Islands are recorded at the Accomack County Courthouse. In 1835 Brother Thomas was ordained as an Elder of the Methodist Church and attended the Philadelphia Annual Conference that year, where the Presiding Elder introduced him as the man who had preached on Tangier Island before the British army.

At the age of 77, Joshua Thomas departed this life on 8 Oct 1853 survived by his second wife and children Seymour, Aaron, John, Lybrand and Hester. His nephew, Zachariah Webster, preached the funeral sermon. The epitaph on his tombstone reads:

"Come all my friends, as you pass by,
Behold the place where I do lie;
As you are now, so once was I;
Remember you are born to die."

For the full story please visit www.intercom.net/user/goldmar/thomas/

Did John and Charles Wesley come to America to start Methodism? NO
John and Charles Wesley came in 1735/6 to the state of Georgia as evangelist for the Church of England (Episcopal Church) They returned to England and sometime later began the movement which became the Methodist Church.
According to a radio program done by Rev. James Kennedy on July 5-6, 2001, on WOLC, 98 percent of the people in the United States in 1776 were Christians and .2 percent were Jewish or Hebrew. This left only 1.8 percent of the population as atheist or non Christian religions. Remember that most people coming to America did so for religious freedom. Of the 55 signers of the Declaration of Independence, 50 were positively Christians, three were not and 2 were questionable.

Religion on the Eastern Shore

Methodism in Lower Somerset County, Maryland

By Ronald Massey

In October 1778, Freeborn Garrettson, one of those preachers who had gathered around Francis Asbury, had a dream–a dream that was so vivid and so haunting that he could not get it out of his mind. He dreamed that God spoke to him, directing him to travel among the people of Sussex County, DE, and Somerset County, MD, preaching to them and converting them to the Methodist way of life. This was not without risk, for the Methodist way of life called upon a person to foreswear fighting, drinking, gambling, horse-racing and dancing; all of which were practiced and enjoyed in abundance in the area to which God had called him.

The day after he began to preach in these areas, a woman brought a pistol to a funeral that he was conducting and ordered him to cease his religious activity and leave the community. Methodist preachers were considered little better than rabble rousers. Methodism itself was considered by many to be a dangerous cult because of its highly emotional services. The existing Episcopal and Presbyterian churches were very suspicious because of this new religious upstart in their midst. However, the large number of Episcopal and Presbyterian clergy that had returned to England because of the American Revolution had weakened the political and social power of these older denominations, leaving a religious vacancy in the area. Methodism moved rapidly to fill this vacuum.

Undeterred by risk and believing utterly in his godly mission, Garrettson and other circuit riding Methodist preachers, including Francis Asbury, rapidly began converting the residents of the area, organizing the first Methodist Society at Quantico in 1778.

In spring 1783, at the Methodist Conference in Baltimore, the Annemessex Circuit was formed. This circuit originally included a very large area south of Salisbury, including all the lower part of Somerset County, all of Worcester County and as far north as the head of the Delaware Sound. Later, this area would be encompassed by the Salisbury District of the Methodist Church. Travelling Methodist preachers served this whole area, preaching at first in the homes of willing residents and later in the few small churches that were built by the faithful. The preachers assigned to Annemessex in 1783 were Thomas Brown, Phillip Cox, William Thomas and Samuel Breeze.

In 1784, one year after the establishment of the Annemessex Circuit, a Methodist meeting house called "Miles Meeting House" was built at Hopewell near Crisfield. It was here that Joshua Thomas the famous "parson of the islands" preached his first sermon, and it was at a camp meeting in William's Woods near the church that he was converted to Methodism. In 1813 the name of this meeting house was changed to St. Peter's Church. For a very long time this was the closest Methodist Church to the area which would become Crisfield.

In spring 1810, the Rev. Thomas Carron, a circuit riding Methodist preacher of the Annemessex Circuit, met with a handful of dedicated people at the home of Hance Lawson in Lawsonia. It is said that this was the first Methodist preaching service ever to be held in the Lawsonia/Somers Cove area. Shortly after this meeting, a small church called Union was built during the summer of 1810. Inhabitants of Somers Cover could travel to this 24′ x 40′-foot structure for Methodist services. Union Church grew and prospered, and in 1847, the structure was replaced with a larger one, which was 40′ x 60′ feet, and renamed Asbury.

The Methodist preachers made rapid progress in attracting converts. By 1844, there were three preaching circuits in Somerset County: Salisbury Circuit to the north, Princess Anne Circuit in the middle and Annemessex Circuit to the South. Methodism is still the dominant religious power in modern Somerset County. The lower half of the county has one small Presbyterian church, two functioning Episcopal churches and the ruins of another. Crisfield alone in 2001 had seven functioning Methodist churches, as well as one non-functioning but lovingly preserved one and one that had been taken over by another denomination.

In 1857 an event occurred that has been vividly preserved in local legend. It was well remembered in 1887 by John Wilson, a member of Immanuel who was in his 80s and who told the story to the Rev. W.W.W. Wilson, who in turn corroborated the story with other eye witnesses and wrote it down. In that year (1857), some children of the Somers Cover area attended the Lovey Somers School on North Somerset Avenue which stood on the northern part of what is now the grounds of Crisfield High School. One of their numbers, a precocious 12 year old named Adelia (Delia) Sterling, was very serious about religion and had somehow come into contact with old-fashioned revival preaching services. She began organizing her playmates at the Lovey Somers School into reenacting such revival stories during their recess breaks.

The children made an altar out of pine needles, prayed aloud, sang hymns and preached sermons to each other. What began as play became more and more serious. The group of children participating grew ever larger and noisier and finally began to be noticed and commented on by the neighbors. Some of these neighbors opposed the activity and complained to the teacher, Michael Somers. Somers, although not a religious man at the time, refused to stop the children and is reported to have said, "A greater hand than mine has hold of it, and if anybody wishes to stop it, he can do it, but I shan't." Susan Sterling took it upon herself to march into the schoolyard to stop the children but ended up being converted by them instead. She was found with her arms around the very children she had gone to scold, singing and praising God with them. The religious activity continued to grow among the children and was marveled at by the adults.

Michael Somers was in the habit of visiting his sister Mrs. Riggin during the children's recess. Having done so one day, he returned to school to call the children back to their studies, only to find the entire school conducting a prayer service. Confounded by what he saw, he went to the nearby house of James Blades, a school commissioner, and told him what was going on. Blades instructed Somers to return to school and firmly tell the children to stop their religious activity and return to their studies. However, Somers was very reluctant to do that and asked Blades to go and do it for him. To everyone's surprise, however, when James Blades saw and heard what was going on in the school, he found himself praying and singing with the children. He returned to Somers and told him that he might as well dismiss school and let the services go on.

That night a religious service was held at the school. The services went on throughout the following nights and then on Sunday. Over a hundred people were converted. These converts formed themselves into a Methodist class under the leadership of James Blades who was later succeeded by John Wilson. The Annemessex preachers at the time were Rev. Abram Freed and Rev. T.I. Pouson. Both of them preached at the school house meetings. The school house became a regular preaching place on the circuit during the pastorate of Rev. James Massey (1858-1859).

In 1860 and 1861, Rev. Henry Sanderson, Rev. Joseph N. Mulford and Rev. C.H. McDermott preached at the school house, having been locked out of Asbury Church because of their support of slave emancipation. To its everlasting credit, the Methodist Episcopal Church was unbending in its condemnation of slavery, consistently saying that one could not be a Methodist and own slaves. This became difficult for the congregation at Asbury, as the preachers assigned to them became more and more outspoken on the matter. After all, Hance Lawson, the founder of the church, had owned slaves as did many in Lawsonia. The Asbury congregation became violently divided over the slavery issue.

A black slave boy was taken from the Asbury community and, presumably, from his parents, to the slave auction blocks in Princess Anne and sold south. This so moved the Rev. Henry Sanderson that he preached an emotional sermon against that sale and slavery in general. His sermon so angered the congregation at Asbury that they refused to allow him to

preach again in their church. The services of a Rev. Isaac Atkins of Delaware, presumably a pro-slavery preacher, were secured. This, of course, was against the rules of the Methodist Episcopal Church. The Asbury congregation made plans to leave the Methodist Episcopal Church; plans that were roundly condemned by the next Quarterly Conference of the Annemessex Circuit held at St. Peter's Church. Rev. Sanderson preached at the Lovey Somers School until he was transferred in 1862. Even there, various people from the Asbury area tried to disrupt the services and drive him out. Sheriff Robert H. McCready and N.S. Riggin were active in supporting and protecting Rev. Sanderson. Years later, Rev. Sanderson met Capt. Robert McCready in Crisfield and threw his arms around him, thanking him for his loyal support. After his transfer, Asbury welcomed the new circuit preachers and dropped all discussion of leaving the Methodist Episcopal Church. But, the authorities of the Methodist Episcopal Church refused to transfer him until his time of service was finished.

After 1861, there is no record of preaching services being continued at the Lovey Somers School. That is not to say that some services were not still held there. Some of the Somers Cover Methodists joined the Mariner's M.P. Church and some worshiped at Asbury Church, while some went to St. Peter's Church. Many stopped going to services completely. However, the memory of the revival of 1857 kept the hope alive that someday, Methodist services would resume in Crisfield.

The late Ron Massey, a retired school teacher and native of Crisfield, donated his extensive library and research materials to the Nabb Research Center. Among his files was a folder, "Immanuel Church History Project," in which was an eight-chapter manuscript. Although still in draft form, we present the second chapter. We hope to print the entire manuscript at a future date.

Carey's Church and Camp

By Don L. Ward, Berta L. Smith and E. Niel Carey

As early as the end of the 18th century and in the first half of the 19th century, the Delmarva Peninsula was frequently visited by Methodist circuit riders. Perhaps the most famous of these was Freeborn Garrettson, an able student of Francis Asbury, who kept an extensive diary of his journeys. These hardy souls traveled on horse back, lived out of a saddlebag and stayed at the homes of anyone willing to offer them a place to sleep. Even though they suffered great adversity from the weather and frequently from the local citizens, they established Methodist "societies" throughout the peninsula. These groups met at schools and in the homes of converts. (Garrettson's travels and travails were described in an article by Professor William H. Wroton Jr. in the Delmarva Heritage series of *The Salisbury Times* dated July 30, 1958: "Freeborn Garrettson - Early Shore Methodist.")

West of Millsboro, DE, two groups in close proximity to each other were started. One met at Phillips Hill School and the other at Mission School. These two groups began to meet together in late summer for a week-long revival encampment at Mudford, an area shown on early maps to be near the current intersection of Conaway Road and Carey's Camp Road. These meetings were known as "bush meetings." Since there were no buildings, people slept in wagons or in crude tents of canvas draped over the wagons or poles. There was a strong desire to have a church. In 1884 local land owners Elijah and Levenia Carey donated one acre of land about one-half mile east of Mudford, and the construction of Carey's Church was begun. Joe Ben Hudson witnessed the construction and related to the church members almost 100 years later: "Nobody had much money then and progress on the church was slow." However, the church was dedicated in 1891, and since the summer weeklong revivals had become a very popular event, a permanent campground was constructed beside the church. Forty-seven small crude buildings with open fronts were constructed facing a large cross shaped tabernacle. The term "tent" was used (and is until this day by locals) to describe the structures since they were considered an upgrade of the earlier tents of Mudford.

These early camp meetings were evangelistic revivals attended by thousands from the extended community. The sermons were very long by today's standards. Then the "after service" would take place, with all the saved Christians "witnessing" by giving their testimony. The entire service frequently lasted until past midnight. Daily morning services were called the Love Feast and were usually led by a layman and would be followed by a time of testimonies. Bible School, a religious educational program held in the morning for the children, was later added.

The social aspect of camp was of course very important since transportation by horse and buggy posed severe limitations on the number of friends in one's social circle. Romantic relationships and the desire to renew old friendships provided an atmosphere surrounding the religious services that one member of the church, Raymond West, described as "a religious festival." Even though there may have been ulterior motives for many to attend camp there was never any doubt in the eyes of the officials of the camp about its purpose. That was the "saving" of lost souls. Over the years the camp has been frequented not only by Methodist evangelicals but also evangelicals of many other denominations.

Carey's Church and Camp were not at all unique in the 1800s. There were many rural Methodist churches on the Delmarva Peninsula with camp grounds that were similar to Carey's. The attendance at these late-summer week-long revival services, even though transportation was by horse and buggy, would number in the thousands. While this may stretch one's imagination, remember that there was little else to do and the majority of the population was evangelical Methodists. In the August 1996 *Smithsonian Magazine* article "Family and Faith Fire the Spirit of Camp Meetings," Bonnie Angelo characterizes church camp meetings as "Part revival, part family reunion—and distinctly American."

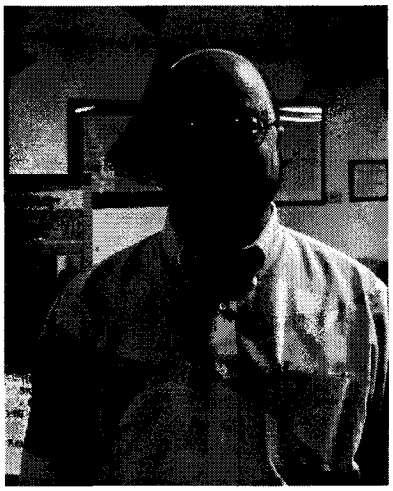
The first half of the 20th century saw the significant decline in the number of camp meetings. There seems to be various reasons for this. In some cases the camp officials were not able to cope with the alcohol-related violence. Tim Wilkerson, a life-long member of Carey's, relates that in the 1920s he "remember[s] as a small boy running from one fight to another the entire evening at camp." This type of disruption along with a change in the culture accelerated by the automobile, television and the growth of local beach resorts took its toll. One by one Methodist camp meetings in Sussex County closed their doors. By 1950, the only Methodist campground in the area still having camp meetings was Carey's, which was placed on the National Register of Historic Places in 1972. In 2005, Carey's United Methodist Camp celebrated its 117th annual session with several hundred attendees. Plans are underway for next year's session which will begin on the last Wednesday of July and continue through the next 12 days. Visitors are welcome to visit the church and camp, participate in the services, and observe a bit of history and an ongoing tradition.

Why did Carey's continue while all the rest have ceased to exist? The question has been asked many times. Surely the adversity faced by the camp meetings was similar throughout the county as well as the surrounding area. It seems clear that the camp officials and members of the church possessed the insight and persistence necessary to maintain a part of their religious culture that continues to be important to them. The thought of closing Carey's United Methodist Camp has never been considered.

Don Ward and Berta Smith are third-generation members of Carey's Church. They own and maintain the tent at Carey's Camp which was originally owned by their grandparents. E. Niel Carey is a member of the Nabb Board of Directors.

People People People People

Volunteer Corner



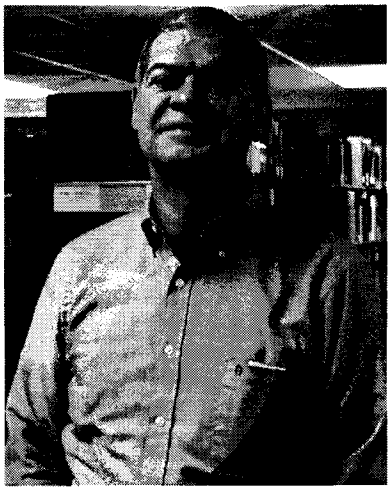
Paul Morris, Salisbury, is a new addition to our volunteer staff and will be working in the Reading Room every third Monday evening of each month.

Pat Taylor, Salisbury, is a board member, research assistant and volunteer at the Nabb Center where she can also be found giving help in the Reading Room.

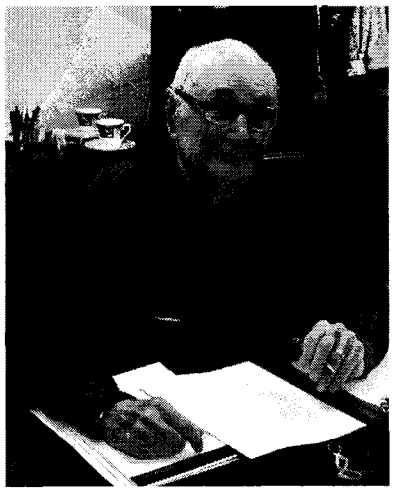
Jane West is a Salisbury alum and retired schoolteacher. She resides in La Plata, MD, with her husband, John.

Carolyn Ballou is a volunteer and research assistant at the Nabb Center where she assists with various tasks, including genealogy and scanning. She also volunteers the fourth Monday evening of each month.

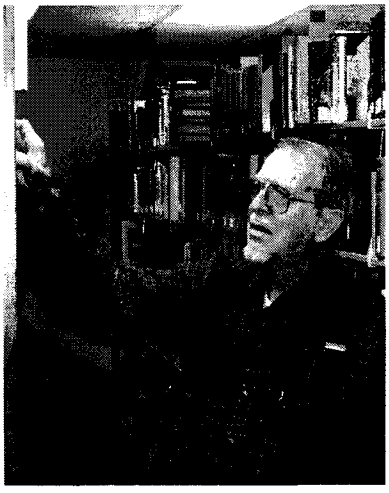
Bill Collison, Delaware resident, Nabb Center member and volunteer, continually researches the history of the Eastern Shore. He also volunteers the second Monday evening of each month.



Polly Batchelder, Salisbury, volunteers her time organizing the material Matthew M. Wise has gathered for his unfinished Long Family book. As a retired editor, she looks forward to one day completing this unpublished work.



Bill Miles, Salisbury, volunteers his time diligently reorganizing the Nabb Research Center's Miles family survey papers and plats—a lifetime of work begun by his grandfather and father, both surveyors.



Jim Trader, Salisbury, is a local researcher specializing in Wicomico County graveyards and volunteers the first Monday evening of each month.

Post Script

Robert Collier Article

With reference to the article on Robert Collier from the September issue of *Shoreline* is the following note from member V. L. Skinner Jr. Skinner advised: "In the manuscript files of the Dashiell Collection at MHS, there is a note that Robert Collier came from Willingham, County Suffolk. When you go to that parish register, you find that he was actually born in Ellough in 1638. There is no indication as to where Benjamin Dashiell found that info."

A Little More to the Story of Jackson Custis

By Rebecca Miller

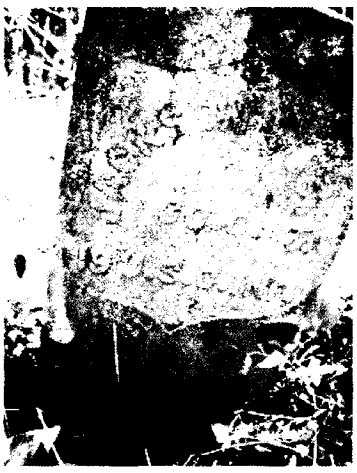
We had an opportunity to glean more information to add to the story of Jackson Custis, the Civil War soldier buried in Fairmount on whom intern Justin Wooten-Janney wrote in the September *Shoreline*. Thanks to history instructor Peggy Genvert, who obtained a photocopy of Custis' pension record from the National Archives, we have some of our questions answered.

The date of the application is March 24, 1901, some 36 years subsequent to Custis' release from the 19th Regiment U.S.C. Infantry. At the time Custis–who spelled his surname "Custus"–made application, he was a resident of Oxford in Talbot County, revealing that he was born in Worcester County and had lived in Somerset County before enlisting at Baltimore. Custis' occupation was that of an oyster shucker and although he had been discharged in 1865 at Baltimore he apparently went from there to Worcester County and in 1869 went to Somerset County. He was 5' 8 1/4" tall, with brown skin and had two scars on his right hip caused by entrance and exit of a mine ball. While he stated he was not a slave at the date of his enrollment on May 11, 1864, at Frederick County, a separate sheet with the application indicated he was "(Known also as John Custus which he says was his slave name, but enlisted as Jackson Custus & has gone by that name ever since.)." That same sheet also describes him as having an estimated height of 5' 3" with black complexion and black hair.

The February 2, 1870, "Declaration for Invalid Pension" indicated that Jackson Custus was aged 30 and a resident of Newtown [now Pocomoke City], Worcester County, and that he was honorably discharged on January 15, 1867, after being wounded on July 30, 1864, by being struck in the hip by a musket-ball in the battle before Petersburg, VA. In 1870 he lived on a farm in Worcester County but "was incapacitated from doing a man's work because of his wound, having lost several pieces of bone from his right hip." Yet on the 1890 special census he reported himself as free of wounds.

Jackson Custus signed his name to the declaration stated that his post office address was Newtown in care of R.H. Gillett; the declaration was witnessed before Parker Coston and William Schoolfield. Coston and Schoolfield were also members of the 19th Regiment. In the 1870 census of the First Election District for Worcester County, Newtown District, Parker Coston was listed as head of household in house 237 as black, "works on farm," aged 51 with $200 of real estate who could not read nor write. Coston was still living in Pocomoke in 1900, giving his birth date as December 1830, a farmer married 35 years to Mary. William Scholfield was aged 35 in 1870 in Newtown District and lived next to John Custus aged 36.

Yet another conflicting document in the file dated May 12, 1871, signed by the assistant adjutant general stated that Custis was "mustered out with Co-at Brownsville Texas, January 15th 1867." While the pension documents answer many questions, we still wonder if John alias Jackson Custis/Custus was a free man or a recently freed slave when he joined the infantry. Dr. Clara Small has found no record of him in her extensive Worcester County research on the former slaves who became soldiers. With the discrepancies of name, physical description, questionable wounds and a six-year variance in age in 1870, we wonder if John and Jackson Custus were two individuals. The pension document, which we thought would answer all questions, just poses more questions.



Deal Island Camp: Tid Bit

By Rebecca Miller

In our September 2005 issue, we published a "Shadowgraphs of Somerset" written by Jack Culver, which we hope you enjoyed. In January, the Nabb was lucky indeed to receive a donation from Starr Weihe of Tampa, FL, of all of her father's "Shadowgraphs of Somerset" writings, as well as an original 1832 *Village Herald* newspaper and other items. Apparently Culver had access to Princess Anne newspapers between 1870 and 1880, which have long ago been destroyed by fire.

Pertinent to this issue of *Shoreline* is the following:

> Whoever attended a Deals Island Camp Meeting in the fine old grove of trees, now, alas destroyed! Will ever forget the great throngs of people; the singing and the shouting; the wonderful promenading of young couples between the services; the weird, fitful light from the flaming fire stands and the impressive evangelistic meetings!

The grove of trees undoubtedly refers to Parks' Grove, on land owned by Jacob Parks, where the camp meetings were held on Deal Island.

Frederick Austin "Jack" Culver Jr. was a president of the Delmarva Press Association and president of the *Democratic Messenger* Corporation, as well as editor of the *Democratic Messenger* from 1945-1955, the Worcester County newspaper for whom he had worked since 1931. Culver was a first cousin to Leslie P. Dryden, whose vast family history research is housed at the Nabb.

Update from Shoreline September 2004, "Berlin Man in Mosby's Regulars"

By Rebecca Miller

From the death certificate index on Sewell Turpin Williams, we had deduced that the Soldiers' Home was in Baltimore, but we didn't know where and, of course, hoped no one would inquire. By chance, in a November 2005 conversation with Russ Kelbaugh, our February 2006 speaker, it came up in conversation that the Maryland State Police Headquarters in Pikesville, MD, was once the old Soldiers' Home. A Google search led us to information confirming this and to the monograph by Daniel Carroll Toomey, *The Maryland Line Confederate Soldiers' Home and Confederate Veterans' Organizations in Maryland* (Toomey Press 2001).

The Center purchased the volume and to our great delight found the following entry:

> Sewel Turpin Williams, born at Berlin, Worcester County, MD, on January 29, 1840. Enlisted as a private for the war in Colonel Mosby's command, Forty-third Virginia Battalion in Richmond August 7, 1863. Remained with this command until close of the war. Never was captured as Mosby's men had the pick of the best horses. Never wounded. The number of engagements I was in are so numerous that it is impossible to tell them."

The author explained that in a ledger book from the Pikesville Soldiers' Home there were 212 biographical sketches, which is not quite half of the total resident population, which commenced with eight men in 1880. Toomey believes the project to compile the sketches was begun in 1900 and was interrupted in 1909.

Other individuals from the Eastern Shore who were residents at the Soldiers' Home include: James Edward Briddell of Snow Hill; John Dunning of Greensborough, Caroline County (also served with Mosby); William James Canady Holland of Worcester County; Francis Fletcher Nelson of Snow Hill; and Dr. Fenwick Robertson of Kingston, Somerset County.

Toomey includes a history of the grounds and structure, which had been the site of the Pikesville Arsenal complex which had been built in 1819. Another Shore connection to these grounds is that during the Civil War, the arsenal grounds were primarily used as a training center for Union volunteer regiments and the Purnell Legion from the Shore was organized there in 1861. The arsenal was renovated in 1888 to become The Maryland Line Confederate Soldiers' Home. In 1937 the state legislature gave administration of the complex to the Veterans Memorial Commission. In 1950 the property officially became the headquarters of the Maryland State Police.

This is just one of several new volumes the Nabb has purchased concerning the Civil War.

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